

PMOT Anthology |2020

THE DEVIL IS BAD!!!!

I Peter 5:8-9

JESUS IS ACTUALLY LORD (the real JESUS, not the one I make up)

II Corinthians 11:2-4

Philippians 2:5-11

GUESS WHAT – GOD GETS ANGRY!!!

Deuteronomy 32 – SONG OF MOSES

For a fire is kindled in My anger,
And shall burn to the lowest hell;
It shall consume the earth with her increase,
And set on fire the foundations of the mountains. (vs. 22)

Vengeance is Mine, and recompense;
Their foot shall slip in due time;
For the day of their calamity is at hand,
And the things to come hasten upon them. (vs. 35)

II Kings 7:1-20

II Kings 21

II Kings 22

Judges 2:10-15; 3:5-8

Jeremiah 11:9-17

Jeremiah 15:8-14

Lamentations 2

II Chronicles 34:21-24

Jeremiah 25:4-7 - God expresses His anger that Israel turned and went after other gods to serve them thus provoking Him.

II Kings 7:1-20

In conjunction with Hoshea's secret alliance with Egypt, Israel was led to "(fear) other gods, and (walk) in the statutes of the heathen..." (vs. 7-8). These things they did "secretly," which "were not right against the Lord their God" and "set them up secret, hidden locations for rituals involving all the abominations the heathen; they wrought wicked things to provoke the LORD to anger. According to verse 7, this condition, "that the children of Israel had sinned against the Lord their God..." (the true, living, all-powerful, Holy God who was gracious to have "brought them up from under the hand of Pharaoh king of Egypt) was the major reason for sending judgment by the hands of the Assyrians. This confirms two items: 1. historically, secret, hidden, occult (crypto-pagan, etc.) epidemics happen in lives of nations, 2. they provoke the Lord (out of His Just, Holy hatred of their disgusting, inhumane, insidious fruits done both in secret and manifested in culture) to wrath enough to exact judgment – punishment – by His own sovereign initiative.

In His mercy, He called the whole school of Hebrew prophets to warn the nation to "Turn... from (their) evil ways and keep (His) commandments... according to all the law which (He) commanded (their) fathers, and which (He) sent to (them) by (His) servants the prophets" (vs. 13). In spite of His mercy thus exercised, they stubbornly persisted to reject relationship with Him on His terms (vs. 14). They "followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them" (vs. 15). In allegiance to Baal, they performed the most horrendous practices: "They caused their sons and their daughters to pass through the fire, and used divination and enchantments and sold themselves to do evil in the sight of the Lord, to provoke Him to anger" (vs. 16, 17).

What was the result of their rebellion? "Therefore, the Lord was very angry with Israel, and removed them out of His sight... And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of His sight" (vs. 20). As an unwitting secondary cause agent, Assyria besieged them and carried them away captive.

Scripture attests to this attribute of God's character, i.e., that He is longsuffering... very longsuffering, not willing that any should perish but that all should come to repentance and faith (II Peter 3:9). Furthermore, He averts catastrophe often on behalf of His faithful remnant. Blagosloven yesi Gospode. Contrary to popular American church teaching, however, He is ultimately NOT "forever-suffering."

{This is a teaching for the Christian which I have experienced has been virtually lost amongst Traditionalist persuasions for various reasons. This is unfortunate, for it is part of Apostolic teaching historically. It is clear from the scriptures which are the primary source for all Apostolic Tradition. It is pure Bible teaching for practical instruction in the Christian life. It is perfectly consistent with authentic Apostolic Tradition understood from a proper perspective - within the context of sacramental union, etc.}

II TIMOTHY 3:19-23

19 ¶ Nevertheless <mento> the foundation <themelios> of God <theos> standeth <histemi> sure <stereos>, having <echo> this <taute> seal <sphragis>. The Lord <kurios> knoweth <ginosko> them that are <on> his <autos>. And <kai> Let <aphistemi> every one <pas> that nameth <onomazo> the name <onoma> of Christ <Christos> depart <aphistemi> from <apo> iniquity <adikia>. {sure; or, steady}

Nevertheless the foundation of God standeth sure:

Ephesians 19-22

19 Now <oun> therefore <ara> ye are <este> no more <ouketi> strangers <xenos> and <kai> foreigners <paroikos>, but <alla> fellowcitizens <sumpolites> with the saints <hagios>, and <kai> of the household <oikeios> of God <theos>;

20 And are built <epoikodomeo> upon <epi> the foundation <themelios> of the apostles <apostolos> and <kai> prophets <prophetes>, Jesus <Iesous> Christ <Christos> himself <autos> being <on> the chief corner <akrogoniaios> stone;

21 In <en> whom <hos> all <pas> the building <oikodome> fitly framed together <sunarmologeō> groweth <auxano> unto <eis> an holy <hagios> temple <naos> in <en> the Lord <kurios>;

22 In <en> whom <hos> ye <humeis> also <kai> are builded together <sunoikodomeo> for <eis> an habitation <katoliketerion> of God <theos> through <en> the Spirit <pneuma>.

I Timothy 3:15

15 But <de> if <ean> I tarry long <braduno>, that <china> thou mayest know <eido> how <pos> thou oughtest <dei> to behave thyself <anastrepho> in <en> the house <oikos> of God <theos>, which <hostis> is <esti> the church <ekklesia> of the living <zao> God <theos>, the pillar <stulos> and <kai> ground <hedraion> of the truth <aletheia>.

{ground; or, stay}

Paul says this foundation is sure, or secure; therefore, the security of the true believer is secure upon a firm foundation.

See I John 5:11,12 and then all of I John 5 in prayerful meditation.

having this seal:

What is this seal?

Ro 4:11 And <kai> he received <lambano> the sign <semeion> of circumcision <peritome>, a seal <sphragis> of the righteousness <dikaiosune> of the faith <pistis> which <ho> he had yet being <en> uncircumcised <akrobustia>; that <eis> he <autos> might be <einai> the father <pater> of all <pas> them that believe <pisteuo>, though <dia> they be not circumcised <akrobustia>; that <eis> righteousness <dikaiosune> might be imputed <logizomai> unto them <autos> also <kai>.

4973. sfragiv sphragis, sfrag-ece'

Search for 4973 in KJV

probably strengthened from 5420; a signet (as fencing in or protecting from misappropriation) by implication, the stamp impressed (as a mark of privacy, or genuineness), literally or figuratively:—seal (Strong's Greek Dictionary).

John 6:27 27 Labour <ergazomai> not <me> for the meat <brosis> which <ho> perisheth <apolumi>, but <alla> for that meat <brosis> which <ho> endureth <meno> unto <eis> everlasting <aionios> life <zoe>, which <hos> the Son <huios> of man <anthropos> shall give <didomi> unto you <humin>; for <gar> him <touton> hath <sphragizo> God <theos> the Father <pater> sealed <sphragizo>.

4972. sfragizw sphragizo, sfrag-id'-zo

Search for 4972 in KJV

from 4973; to stamp (with a signet or private mark) for security or preservation (literally or figuratively); by implication, to keep secret, to attest:—(set a, set to) seal up, stop (Strong's Greek Dictionary).

Ephesians 1:13,14

13 In <en> whom <hos> ye <humeis> also <kai> trusted, after that ye heard <akouo> the word <logos> of truth <aletheia>, the gospel <euaggelion> of your <homon> salvation <soteria>; in <en> whom <hos> also <kai> after that ye believed <pisteuo>, ye were sealed with <sphragizo> that holy <hagios> Spirit <pneuma> of promise <epaggelia>.

14 Which <hos> is <esti> the earnest <arrhabon> of our <hemon> inheritance <kleronomia> until <eis> the redemption <apolutrosis> of the purchased possession <peripoiesis>, unto <eis> the praise <epainos> of his <autos> glory <doxa>.

728. arrabwn arrhabon, ar-hrab-ohn'

Search for 728 in KJV

of Hebrew origin (6162); a pledge, i.e. part of the purchase-money or property given in advance as security for the rest:—earnest.

2817. kleronomia kleronomia, klay-ron-om-ee'-ah

Search for 2817 in KJV

from 2818; heirship, i.e. (concretely) a patrimony or (genitive case) a possession:—inheritance.

629. apolutrwsiv apolutrosis, ap-ol-oo'-tro-sis

Search for 629 in KJV

from a compound of 575 and 3083; (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation:—deliverance, redemption.

Ephesians 4:30 - And <kai> grieve <lupeo> not <me> the holy <hagios> Spirit <pneuma> of God <theos>, whereby <en> <hos> ye are sealed <sphragizo> unto <eis> the day <hemera> of redemption <apolutrosis>.

3049. logizomai logizomai, log-id'-zom-a-heel

Search for 3049 in KJV

middle voice from 3056; to take an inventory, i.e. estimate (literally or figuratively):—conclude, (ac-)count (of), +despise, esteem, impute, lay, number, reason, reckon, suppose, think (on) (Strong's Greek Dictionary).

Re 7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

The Lord knoweth them that are his:
John 6:35-40

Let every one that nameth the name of Christ depart from iniquity:

Although the believer's position is secure and sealed, this mandate unto purity requires intentional exertion of his/her will. This effectual motivation is inevitable for all indwelt by the Holy Spirit whom they have been sealed with. This we shall see further on. Still, we are exhorted, even commanded, to "depart from iniquity." It is not consistent with the nature of a truly regenerate (born again) Christian to continue purposely wallowing in flagrant lasciviousness and debauchery, even if sinful acts are then followed by acts of sacramental ritual (confession, communion). This is not true faith, and this misunderstanding is very common. This is dead faith and an outward form of godliness which denies the power thereof.

This is not repentance, a requisite of true saving faith.

See James 2:17; II Timothy 3:5; Acts 2:37,38.

20 But <de> in <en> a great <meas> house <oikia> there are <esti> not <ou> only <monon> vessels <skeuos> of gold <chruseos> and <kai> of silver <argureos>, but <alla> also <kai> of wood <xulinos> and <kai> of earth <ostrakinos>; and <kai> some <hos> <men> to <eis> honour <time>, and <de> some <hos> to <eis> dishonour <atimia>.

I Corinthians 3:9-15

9 For <gar> we are <esmen> labourers together <sunergos> with God <theos>: ye are <este> God's <theos> husbandry <georgion>, ye are God's <theos> building <oikodome>, (husbandry: or, tillage)

10 According <kata> to the grace <charis> of God <theos> which <ho> is given <didomi> unto me <moi>, as <hos> a wise <sophos> masterbuilder <architekton>, I have laid <tithemi> the foundation <themelios>, and <de> another <allos> buildeth <epoikodomeo> thereon. But <de> let <blepo> every man <hekastos> take heed <blepo> how <pos> he buildeth <epoikodomeo> thereupon.

11 ¶ For <gar> other <allos> foundation <themelios> can <dunamai> no man <oudeis> lay <tithemi> than <para> that is laid <keimai>, which <hos> is <esti> Jesus <Iesous> Christ <Christos>.

12 Now <de> if any man <ei tis> build <epoikodomeo> upon <epi> this <touton> foundation <themelios> gold <chrysos>, silver <argyros>, precious <timios> stones <lithos>, wood <xylon>, hay <chortos>, stubble <kalame>;

13 Every man's <hekastos> work <ergon> shall be made <ginomai> manifest <phaneros>; for <gar> the day <hemera> shall declare <deloo> it, because <hos> it shall be revealed <apokalupto> by <en> fire <pur>; and <kai> the fire <pur> shall try <dokimazo> every man's <hekastos> work <ergon> of what sort <hopoios> it is <esti>. [it shall be: Gr. it is]

14 If any man's <ei tis> work <ergon> abide <meno> which <hos> he hath built <epoikodomeo> thereupon, he shall receive <lambano> a reward <misthos>.

15 If any man's <ei tis> work <ergon> shall be burned <katakaio>, he shall suffer loss <zemioo>; but <de> he himself <autos> shall be saved <sozo>; yet <de> so <houto> as <hos> by <dia> fire <pur>.

21 If <ean> a man <ti> therefore <oun> purge <ekkathairo> himself <heautou> from <apo> these <touton>, he shall be <esomai> a vessel <skeuos> unto <eis> honour <time>, sanctified <hagiazō>, and <kai> meet <euchrestos> for the master's use <despotes>, and prepared <hetoimazo> unto <eis> every <pas> good <agathos> work <ergon>.

22 ¶ Flee <pheugo> also <de> youthful <neoterikos> lusts <epithumia>; but <de> follow <dioko> righteousness <dikaiosune>, faith <pistis>, charity <agape>, peace <eirēne>, with <meta> them that call on <epikaleomai> the Lord <kurios> out of <ek> a pure <katharos> heart <kardia>.

23 But <de> foolish <moros> and <kai> unlearned <apaideutos> questions <zetesis> avoid <paraiteomai>, knowing <eido> that <hoti> they do gender <gennaō> strifes <mache>.

Ignorant (apaideutos). Old verbal, here only in N.T. (a privative and paideuō). Untrained, uneducated, "speculations of a half-educated mind" (Parry). Refuse (paraiteomai). See 1Ti 4:7. They gender strifes (gennōsin machas). Present active indicative of old and common verb gennaō (Ro 9:11). "They beget battles." See 2Ti 2:14 (Robertson's NT Word Pictures).

2Ti 2:14 ¶ Of these things <tauta> put them in remembrance <hupomimnesko>, charging <diamarturomai> them before <enopion> the Lord <kurios> that they strive <logomacheo> not <me> about words <logomacheo> to <eis> no <oudeis> profit <chresimos>, but to <epi> the subverting <katastrophe> of the hearers <akouo>.

1Ti 4:7 But <de> refuse <paraiteomai> profane <bebelos> and <kai> old wives <graodes> fables <mythos>, and <de> exercise <gymnazo> thyself <seautou> rather unto <pros> godliness <eusebeia>.

STOP BEING A WITCH

WITCH:

One (usually a woman) in league with evil spirits who practices witchcraft, sorcery, and divination; condemned by law (Naves Topical Bible).

ACCORDING TO SCRIPTURE, WITCHCRAFT EXISTS

I Samuel 28 - Saul consults a witch/occult practitioner:

King Saul consults a witch after having banned witchcraft. This chapter contains a very descriptive account of necromancy as the witch summons the prophet Samuel at Saul's request. According to the Bible, such things do exist.

II Kings 7:1-20 - In conjunction with Hoshea's secret alliance with Egypt, Israel was led to "(fear) other gods, and (walk) in the statutes of the heathen..." (vs. 7-8). These things they did "secretly," which "were not right against the Lord their God" and "set them up secret, hidden locations for rituals involving all the abominations the heathen; they "wrought wicked things to provoke the LORD to anger.

II Kings 21 - Manasseh's reign

II Kings 22

I Chronicles 10:13, 14 - Saul was punished and died for this offense and the Lord:

13 So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it;

1Sa 13:13; 15:22-26; 28:7

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

1Sa 15:28; 2Sa 3:9-10; 5:3; 1Ch 12:23

Acts 16:12-18

In Philippi, Apostles met a certain damsel with a spirit of divination. Paul commanded it out of her in the name of Jesus Christ.

Acts 19:11-20 also contains a story about practitioners of magic. During a manifestation of demon possession, a demon acknowledges recognition of Paul and the Lord Jesus Christ. "This became known both to all Jews and Greeks dwelling in Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified." Many repented of magic, and there was a mass book burning. "So the word of the Lord grew mightily and prevailed." That was the correct response. Witches can still repent of these practices today and be forgiven through the blood of Jesus. It will require the destruction of any occultic items or connections in their lives, hence a total forsaking and renunciation of their former ways.

Acts 13:4-13

Paul and Barnabus encounter a sorcerer named Bar-Jesus.

WITCHCRAFT IS DETESTABLE TO GOD

Deuteronomy 12:30, 31

Deuteronomy 18:9-13:

"For all who do these things are an abomination to the Lord... You shall be blameless before the Lord your God" (vs. 12, 13).

Leviticus 20:6, 27

6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

cross reference: Ex 22:18; Le 19:31; 20:9; De 18:10-11; 1Sa 28:7-8

(It is important to know that this verse was a matter of civil law for the Israelites. It is not to be carried out by individuals independently of civil authority's justice system. It is the principle that witchcraft or sorcery was to be illegal punishable by death under Israel's *eidot* - Mosaic civil law. In this way, the severity of the matter in the Lord's eyes is conveyed.)

II Kings 7:1-20 - In conjunction with Hoshea's secret alliance with Egypt, Israel was led to "(fear) other gods, and (walk) in the statutes of the heathen..." (vs. 7-8). These things they did "secretly," which "were not right against the Lord their God" and "set them up secret, hidden locations for rituals involving all the abominations the heathen; they "wrought wicked things to provoke the LORD to anger." According to verse 7, this condition, "that the children of Israel had sinned against the Lord their God..." (the true, living, all-powerful, Holy God who was gracious to have "brought them up from under the hand of Pharaoh king of Egypt") was the major reason for sending judgment by the hands of the Assyrians. This confirms two items: 1. historically, secret, hidden, occult (crypto-pagan, etc.) epidemics happen in lives of nations, 2. they provoke the Lord (out of His Just, Holy hatred of their disgusting, inhumane, insidious fruits done both in secret and manifested in culture) to wrath enough to exact judgment - punishment - by His own sovereign initiative.

II Kings 21 - Manasseh's reign.

II Kings 21:14-20

Law Concerning

Exodus 22:18:

"You shall not permit a sorceress to live." (It is important to know that this verse was a matter of civil law for the Israelites. It is not to be carried out by individuals independently of civil authority's justice system. It is the principle that witchcraft or sorcery was to be illegal punishable by death. In this way, the severity of the matter in the Lord's eyes is conveyed.)

Exo 22:20 He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

Deuteronomy 12:28-13:11

Leviticus 17:7

Leviticus 19:31

31 Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.

cross reference: Ex 22:18; Le 20:6, 27; De 18:10-11; 1Sa 28:7; 1Ch 10:13; Isa 8:19; Ac 16:16



Deuteronomy 9-14

Deuteronomy 18:10,11

10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch,

cross reference: Le 18:21; 19:26,31; 20:27; De 12:31; Isa 8:19

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer .

cross reference: Le 20:27; 1 Sa 28:7

II Kings 23:24, 25:

King Josiah "put away those who consulted mediums and spirits... that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord." As a result, "there was no king like him, who turned to the Lord with all his heart, with all his soul, and with all his might, according to all the Law of Moses; or after him did any rise like him."

Belongs to the works of the flesh

Galatians 5:20, 21

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

1Co 3:3; Eph 5:3; Col 3:5; Jas 3:14-15

1Co 6:9; Eph 5:5; Col 3:6; Re 22:15

Those who impenitently persist in these things shall not inherit the kingdom of God - they are not saved! PERIOD! By this we can see that the Gospel does require forsaking of such iniquities as we follow the Lord Jesus Christ by volitional faith. The Gospel involves REPENTANCE and volitional FAITH in the Lord Jesus Christ!



WORD TO OBJECTIVISTS (A WORK IN PROGRESS)

I have recently seen that a movie is being released to espouse Ayn Rand's philosophy called Objectivism.

Coincidentally, this philosophy has been a matter I have been thinking about. I have found that, although it is rather obscure to the mainstream, this ideology is consciously an impetus behind the actions of many persons in power in our secular-humanist dominated society, mostly amongst right-wing conservatives in the Republican Party, Libertarian Party and educated intellectuals within the Tea Party movement. These people are elitist, laissez-faire capitalists. (Actually, it is consistent with high-level satanist/occultic and secret society agendas. I do not have time to explain how I know this. It is not within the scope of this work to do this. PLEASE, have some manners and don't get all post 9/11 forensic-frenzied, irrationally scandalous about my awareness. I learned it mostly through Christian literature, exposure to Rand's works via my sister in the past, and discernment of the Holy Spirit, as well as a bit of research for edifying purposes - i.e. to objectively verify the veracity of topics I have learned through the Christian literature of yore. I have never been involved in the occult. I have experienced that many involved people like to use overly subjective criteria to reverse accusation once one expresses knowledge about their activities. Just watch the CSI shows to see this being propagandized in the media. It is a way the devil creates confusion as to blame as during the Salem Witch Trials. We need to calm the hysteria in our socio-religious/political climate and deal sensibly. Thank You.) It is not consistent with Christianity even though its values are often shaded to appeal to Christians to gain their support. Inherently, it is selfish, godless and exploitive of the poor and less fortunate.

[This is one reason that I endorse an economic platform that it is not available according to any existing political party, but is in conformity with the original intent of the Constitution of the United States of America as drafted and ratified by citizenry. I refer to it as a Bible-based Mixed-Capitalist (as opposed to strict laissez-faire) Economy.]

Hereafter, I shall address a teaching to those who hold to this value system. I would like to address their misconceptions and appeal to them by comparing and contrasting these two ideologies (even though Christianity is more than an ideology; it is faith in a personal Lord - Jesus Christ).

RATIONAL SELF-INTEREST

This may be a surprising, maybe even controversial, statement to make, but I know that adherence to the Gospel of Jesus Christ is consistent with true "rational self-interest." I assert that it is the best, most rational self-interest. It is not the same that Rand speaks of, which is focused on just a temporal, materialistic perspective. It is a God-centered, eternal perspective of one's "rational self-interest." It is rationality in one's eternal self-interest to heed the Gospel of the Lord Jesus Christ. Rand's limited understanding leads to eternal destruction of one's self. I know... "selflessness" is preached as a Gospel virtue. Actually, "unselfishness" is a virtue according to the Lord.

Matthew 16:24

Mark 9:35

Matthew 7:12

And so on...

On the other hand, Jesus did appeal to self-interest while promulgating the only way to eternal life. Of course, it is most rational to pursue eternal life than temporal life. (Actually, temporal life is death, for death is separation from God. Eternal life is peace and fellowship with God. Those who walk only in temporal, carnal life are actually dead spiritually while they are walking and pampering their flesh. They understand nothing of this other life. They are on the road to eternal death (Matthew 7:13-14).]

Matthew 16:24-25

Matthew 7:24-27

Luke 12:14-59

Matthew 6:19-21

Matthew 6:33

Just to name a few instances...

[NOTE: Some, who value human reason with its endless array of obfuscate, convenient arguments, would include the idea that one must only worry about oneself and to not share convicting truths with others in their concept of "rational self-interest" upheld as the primary standard for moral conduct. Since it behooves others to learn these truths, I seek to serve by sharing them. Ultimately, this in turn will serve my own best-interest.]

EGOISM VS. ALTRUISM - RAND'S FALSE DICHOTOMY

-God-centered. Not ego centered. Not others centered.

-God is glorified, exalted.

-Not totally "selfless". God is glorified through all His creatures that do His will.

Mark 12:29-31

Love God overall. Seek His glory by loving His creation. You are a part of that creation. So are others.

Love yourself and others equally.

How do we love? This is God's definition:

1 Corinthians 13

Amos 5:14-15

Romans 12:9

Would you really seek to harm yourself? Would you seek the eternal destruction of yourself?

Do not be hostile or indifferent to the temporal and eternal well-being of others (with priority, of course, being placed on the eternal).

FINALLY

It is important not to put your trust in the ideas which emanate from human reason. God's ideas expressed in His Word reign supreme. We'll be judged by them for our eternal state.

Ayn Rand's ideas are finite and flawed. God's wisdom is infinite and perfect.

Colossians 2:8

1 Corinthians 1:17-2:16



YOU CAN'T WACK PEOPLE

Genesis 9:6,7: "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man. And as for you, be fruitful and multiply; Bring forth abundantly in the earth And multiply in it."

Deuteronomy 19:11-20

Exodus 21:12-13: He who fatally strikes a man shall be put to death. If he did not do it by design... I will assign you a place to which he [the killer] can flee.



I left Nashville. I slept in Hendersonville.

070520 10 Thursday/Yom Chamishi Tammuz 26-27, 5770

I woke up in Cave City. I began to walk to Munfordville.

[UNCANNY-SABOTAGE-TIRE]

At KGA in Horse Cave on 31W, I received another wire device in my front tire while shopping. A young man accosted me as I approached my bike and initiated discourse. I asked him if he was the one who punctured my inner tube or if he knew who did. He said, "No," then he said, "Don't get run over by a car." I patched it and made it to Munfordville.

[UNCANNY]

071320 10 Tuesday/Yom Shlishi Av 2-3, 5770

I made it to Carrollton, KY. The pervasiveness of the cruelty towards myself has me a bit down emotionally. I don't understand how it is possible.

People are snappy when I try to begin polite conversations; an unusual number of people scream noises at me on the road; motorcycles and pickup trucks rev engines at the exact moment they pass me; I have to be extremely cautious at every intersection because motorists approach at the exact moment that I begin to cross and then ignore my presence as a party to the order of traffic; drivers give mean looks. Often, pickup trucks approach exit-ways to gas stations as I am passing. I have the right-of-way because I am going straight; however, they threaten to not stop and turn onto the road as if to run me over (like the fellow did in Canton on the very day I began my journey - I learned a lesson about being careful that I have had to apply the whole way). They often peel rubber as they exit. I can trust Him in the midst of all this and press on in secure hope. (I think that is the purpose.) Today, I feel a bit upset about it to be honest. I grieve for the state of things. Honestly, I wonder about my future, but I know He has a plan from all of this. It just seems that almost any chance of material prosperity is permanently destroyed despite my striving to improve this situation. He says not to worry. I am reminded that He has taken care of me this far. Physically, I am sore, but I am free of injury (which is some doing) and disease (that is too) and I have my basic needs met. The Word says, "Godliness with contentment is gain, for we brought nothing into the world and it certain we can take nothing out. Therefore, having food and clothing, with these we shall be content." Jesus has promised that He is preparing a mansion and He will come back to take us where He is.

I am longing for likened, solid fellowship in the Lord - a sincerely devoted community of any size. I can wait... I guess.

One more thing. I think people that act cruel on the road and make unprovoked displays of prowess or whatever are behaving like stupid people. I don't understand it. They prove nothing by their noises and so forth. The senselessness tends to infuriate me more than anything personal. I do not even feel insulted because some blow-hard yells or squeals his tires. That is ridiculous. That is kind of the point of what gets me angry.

I have to ask myself, where are all these people coming from? They do the same exact things. It is a mystery. To report, it sounds like a delusion, but it is fact.

I pitched my tent at General Butler State Park, like I did on the way south. I practiced starting campfires.

071420 10 Wednesday/Yom Rvii Av 3, 5770

[UNCANNY-MISHAP]

Went to McDonald's to use wifi. I tried to connect and it kept failing. Suddenly, there was a sign at the registers saying that credit card machines are not working. That is the third time that happened to me during my trip. Once in Nashville, a sign said "cash only" because the system was down. In Munfordville, the manager told me that the wifi network was down because the building got struck by lightning A WEEK BEFORE. I took a picture of the sign this time. I prayed... the tech showed up and fixed the network. I used wifi.

[UNCANNY]

071520 10 Tuesday/Yom Chamishi Av 4-5, 5770

Through the night, I made it to Florence, KY by sunrise.

[UNCANNY-TRAFFIC THREATS]

On Rt. 42 between Warsaw and Florence, a peculiar pattern of traffic behavior occurred. Mostly, the road was quiet. At various times, a series of vehicles (usually four at a time which included at least one dirty, noisy pickup truck) would speed by at the same excessive speed keeping perfect rank and file. The speed limit was 45 mph, and they were at least going interstate speed of approximately 60 or 65 mph if not 70. They rode each others tails as if they were either chasing each other, or they were organized groups. Often, they would rev just as they were adjacent to myself as I traveled along side the road. They made a habit of threatening my space as a cyclist along the side of the road. This was often problematic because there was very little space from the edge of the road to a ditch. Also, the edge was often a patch of speed bumps that were painful to ride on because they were bumpy. There was no emergency lane. This was the perfect stretch of road to premeditate a pattern like this on, which made the sudden pattern all that more suspicious.

I took the following precautions to increase my safety:

I wore reflective tape on my backpack. When I heard motors approaching, I stopped and shined my flashlight on the tape. In this way, I avoided being hit by a motorist.

In Florence, after sunrise, the behavior intensified. It was as if an entity felt desperate to make a last ditch effort to achieve a goal for the day.

Progressively, every single noisy pickup truck or loud commercial truck used of any kind acted in the same harassing manner. They ALL, as if colluding over a GB, made a point of revving as they approached me, grossly exceeding the speed limit, making a lot of noise, and threatening my space by riding close to the edge of the road.

Once, a large truck about the size of a sanitation truck beeped as if I was offending traffic laws. He sped by missing me by millimeters. A series of three more vehicles closely followed behind him. In lieu of the pattern I had experienced all night I acted out in reaction to this as follows:

I was walking along side the right of the white line in the grass when the truck passed. My tires were riding directly on the white line to my left. Before the next three vehicles in this convoy could behave in like kind, I turned to face the motorists and firmly planted my bike. I stood my ground looking them in the eyes. I pointed down to the space my bike occupied and shouted to them, "I have a right to be on this road!"

The first was a semi. He was speeding directly towards myself, but as I confronted him, he spontaneously veered left dramatically at the way over to the on-coming lane. (This was over doing it completely.) A shadow engulfed figure of a scrungy, blue-collar, balding, middle-aged man demonically scowled and mouthed the word "Asshole!" His announcement was impeachable for me to distinguish what he was saying. The last two vehicles were small sedans. They continued speeding. They were young men with sober, thoughtful expressions. Interestingly enough, things got calmer en masse after that incident. It seemed like a concerted effort to cause a cyclist some stress or worse. I have Yeshua, so I'm okay; however, it is disconcerting. Is this typical to the culture in Northern Kentucky? How does everyone get the same memo? Is this organized? Organized crime? Organized persecution of a "dissident"? And so far from home - far-reaching? Acting with conviction post-911 has been difficult, but these experiences are intensifying my perception and awareness about how serious this problem is. They are progressively increasing. I AM NOT imagining them. They confirm suspicions and the meaning of certain unconstitutional Justice Department memos with respect to intent and application. They make me indignant.

[UNCANNY]

I took a bus from Florence to Cincinnati. I took a bus from Cincinnati to Kings Island in King Mills. The Loveland section of Buckeye Trail was close. I started north on it. I lay down to sleep approximately 20 miles south of Xenia.

071620 10 Friday/Yom Shishi Av 5-6, 5770

I woke about 0600. At Corwin, I bought breakfast: a peach, an apple and a banana. I decided I want to buy mostly raw produce to save money. I made it to Xenia around 1500.

071720 10 Saturday/Shabbat Av 6-7, 5770

I accidentally took the wrong bike path. It averted my plans to camp at John Bryan State Park for Shabbat, but it got me towards Canton faster. I ended up following Rt.42 to Rt. 40. I took 2 buses through Columbus to end up at the Camping/Parking lot that I camped at on 05252010. I got home before sundown. "A man's heart plans his way, But the Lord directs his steps" (Proverbs 16:9). Obviously, after missing the camp (which I was late to already), I was not able to settle and was forced to travel through. The Lord belated my Shabbat 1 day for a reason. I know what it is; I don't care to write it down.

072020 10 Tuesday/Yom Shlishi Av 9-10, 2010

I arrived in Berlin. At night, I slept on the Buckeye Trail in Navarre.

072120 10 Wednesday/Yom Rvii Av 10-11, 5770

I arrived in Massillon. I bought a basket at Enrie's Bicycle Shop and installed it on my bicycle. I took the bus to Canton.

Preface:

It is important that I explain some religious activities recorded in this diary for the reader in advance. Coinciding with this journey, the Lord was directing me to study the Hebrew roots of the Christian faith and Jewish culture for missionary purposes. My inspired motivations for this endeavor resulted from many sovereignty ordained contingencies which led me in that direction during that period of my walk with the Triune God: Father, Son and Holy Spirit. Primarily, as a sincere Christian believer, I was on a journey to discover truths concerning some factional discrepancies within Christendom -- doctrinal discrepancies with varieties of compelling scriptural/potential arguments. As a result, I learned many things which further enhanced my understanding of Bible interpretation (hermeneutics), Christian teaching generally, as well as my appreciation for Jesus' passion to save Israelites. For example, I learned God has many names in Hebrew (which is the language the Old Testament scriptures were originally written in): Jehovah, Adonai, Jehovah Jireh, etc. The English name for the Son is Jesus Christ which is translated from the Latin name Jesus. In Hebrew, Jesus' name is Yeshua. In Hebrew, I have learned, the Holy Spirit is rendered Ruach HaKodesh.

I am adamantly certain (confident) that, since this period of my earthly pilgrimage, the Ruach HaKodesh has led me to definite resolution of many quandaries that I was seeking answers to. Most of these dealt with differing sectarian assertions about proper practice of worship and denominational claims of authority that were simultaneously being usurped on my conscience. I wanted to know where, when, and how to worship. After all, in the Great Commission, Jesus commanded his disciples to: "Go, ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:20). The Gospel of Luke records more words which Jesus spoke at this very time. "Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Most importantly -- differing scriptural assertions concerning the Sabbath day. My studies, both concretely experiential and devotional, led to discovery of legitimate, official Apostolic Tradition and its authority to define proper interpretation of Scripture about these matters. This journey facilitated experience of clues about the primitive history of Christ's Church (when the Apostles adapted Jewish synagogue liturgy for Christian liturgical/worship observance) and its early ecclesiastical development. Consequently, I have become a sort of "Bible-believing" Apostolic Traditionalist, as the Apostles, the Apostolic Fathers and early "proto-orthodox" or non-heretical, Christians were in practice, although, of course, they did not use these modern terms. [I call this true strain (for my own clarity to define the True Faith) "Proto-Orthodox Judeo-Christianity."] Therefore, I now observe the Lord's Day at Eastern Orthodox churches as proper "Church Age" practice; I have, per this resolved conviction, forsaken the practice of observing Jewish Shabbat at synagogues (this is actually against Canon Law); however, I do still study Hebrew and Jewish culture in order to learn how to communicate this true faith relationally to Jews (like Sts. Cyril and Methodius did, etc.). I know the Lord accommodated my objective search/investigation and used these actions recorded to teach me according to my sincere intentions. He is merciful and compassionate; He understood. I know it served His sovereign purposes and plan for my life.

This is a diary, hence the writing format.

Lastly, names have been changed so as not to involve persons' identities.

05242010 Monday/Yom Sheini Sivan 11, 5770

I washed clothes. Two items were very badly mildewed. I threw them out. I will miss them. I rearranged supplies at Uhaul and headed out for Dayton via the towpath. On Cleveland Ave., around the car wash, a man pulled out of a parking lot when I had the right of way. He ran me over and bent my rear rim. He said he would replace it and gave me his business card.

05252010 Tuesday/Yom Shishi Sivan 12-13, 5770

In New Philadelphia, I stopped at Salvation Army for directions. They were very considerate. I was offered chicken, pasta salad and a loaf of rye bread for the journey. I participated, via a link on GOOOH's website, in a mass email requesting 60 Minutes to cover GOOOH for a segment.

05252010 Friday/Yom Shishi Sivan 15-16, 2010

This morning I prayed for a place to stay for Shabbat while resting under a bridge in Hebron, OH. I traveled through the night from Zanesville. On route 40 W., at the junction of route 37 (just outside of JacksonTown), I saw a sign on the right which read "CAMPING PARKING". It was a large plot of land unmaintained available for camping. I pitched my tent and praised Adonai. Tonight is Shabbat. He provided a place for me to honor Shabbat and lay down my burden. I will stay at least until Sunday morning. There is one empty camper and a construction trailer running electricity. It is not mine, so I will not use it. On the camper, a note says "In case of emergency call ***-***-****". Through the night, the Lord blessed me with a mental vision of how a plot like this could be administered as a tent city. Here are some ideas:

- A multi-purpose fellowship tent in the center with camp cooking equipment, a fire pit, some banquet tables could facilitate social events in community.
- The front section would be residential. Tents could be pitched on a mowed yard in evenly spaced rows and columns with adequate square footage for each.
- Open field behind the Fellowship tent for a recreation area.
- Along one side of the field is a place for "Community Service" tents. A medical tent would be included for a volunteer medic for first-aid and minor needs.
- The office trailer at the front would serve as an administrative center. From here, intake and other administrative and governing procedures would take place for the order, safety and wellbeing (general welfare) of all.
- Restroom facilities would be in the far back of the lot for sanitation. Camp shower stalls and camp toilets would go there. I need to consult Whole Earth Catalog about off-grid management of waste and grey water. A laundry tent would be included utilizing the washboard and basin technique.
- A bike rack.

05292010 Saturday/Shabbat Sivan 16-17, 5770

I celebrated Shabbat in my tent.

05302010 Sunday/Yom Rishon Sivan 17-18, 5770

Headed out for Columbus at 0700.

[MISHAP]

On my way to Columbus, I stopped at McDonalds in Elma. I swiped with the wrong debit card. It had insufficient funds. It approved anyway as "Point of Sale" without prompting for my pin. I tried to communicate that I wanted to cancel the transaction, but the manager said it was not possible. She gave me the following information: ***-***-**** is the customer service number to call about this; the store number is *****.

05312010 Monday Yom Sheini Sivan 18-19, 5770

I tried to call McDonalds at the number that the manager of Elma McDonalds gave to me yesterday. I received a voice message. I went to ____ Bank to make arrangements to transfer the \$31 I debited to my ____ card. The bank was closed. I realized that today is Memorial Day. I will not be able to resolve this. I started out for Dayton.

06012010 Tuesday/Yom Shishi Sivan 19-20, 5770

I arrived to Springfield, OH @ 0600.

06022010 Wednesday/Yom Rviti Sivan 20-21, 5770

I walked the Buckeye Trail from Springfield to Dayton. My rear rim is getting bent more as I travel. It desperately needs replaced. At about 2000, I arrived in Dayton and surveyed the layout a little bit.

[UNCANNY]

Upon exiting the library, a young black youngster engaged me in polite conversation. He (early in the discussion) emotionally exclaimed "It's an honor to be in your presence sir..." I quickly shifted discussion. It was awkward. I have never been to Dayton, and he is one of the first people I met. It seemed peculiar for interaction when meeting someone on the street. He tied to direct me to a homeless shelter as if it was his purpose. How would he presume to know what I need? We just met. He asked me for contact information. I gave him a tract with my webpage. Overall, it was a polite, nice interaction - just surreal.

06032010 Thursday/Yom Chamishi Sivan 21-22, 5770

I did laundry and worked on my Christian Fellowship website project (postmodernolive.net.angelfire.com: from here on I will abbreviate it as PMOT). I bought new boots at KMART for \$32.09. I took the #16 bus up Wilmington to Kettering Bike Shop for repairs. Praise the Lord! It cost a total of \$60.18. I took the wheel off. I had to go buy an adjustable wrench for \$9. (The one I had rusted and broke.) The shop changed my tire since I do not have a pump. I replaced the wheel and brake pads in the parking lot. I thanked the Lord for practical, manual experience. I thanked him for the influence of David Miklovski who used to fiddle with his MongOOSE BMX after school everyday. His work ethic and technique came to mind. At the Dayton Public Library, I electronically paid online for UHAUL storage in Canton through 06032010.

06042010 Friday/Yom Shishi Sivan 22-23, 5770

I have been to Columbus; I have been to Dayton. During my research for locations of tent cities, I discovered information about ones existing in these areas. They do not exist any longer. It seems that these tent cities have been closed by the local municipalities. Now, it is Nashville or bust. I understand that there is one there. I had to go this way to get there anyway. I went to McDonalds to use wifi. I downloaded worship songs for "private" worship. I accessed some I have not heard since my trip to Idaho last year. They are a perfect use of contemporary folk forms in the context of sincere worship. They are heavenly. I had trouble containing myself. The spirit of them is not commercialized yet they are produced with excellence. If this genre becomes motivated by the usual corporate, target-market, cash-cow mentality, it will be ruined. If it becomes unequally yoked with an entity with worldly interests, it will be ruined. Matthew 6:33. [Per my objective Christian studies (both academic and experiential), I have learned more about liturgy and appropriateness of musical styles for corporate worship.]

[UNCANNY - MISHAP/SABOTAGE]

While at the library, I began to download worship songs from for my personal worship. I used the 1GB flashdrive on which I had a bootable version of Ubuntu copied. During the course of my session, it became unrecognized and empty. It was remotely accessed and erased. This much is certain. I asked for help from the staff. IT staff began remotely controlling the terminal (#6) that I was on. This demonstrated the capabilities that IT has to remotely access and control terminals. I complained that my property was damaged from the system. I was given a 4GB flashdrive for compensation. I no longer have an installable version of UBUNTU LINUX. Praise the Lord... I have a 4GB flash drive to use for His purposes.

I procured a motel room at the end of Neff Rd. off of N. Dixie for Shabbat. It cost \$33 for one night.

06052010 SATURDAY/SHABBAT Shivan 23-24, 5770

I attended a shabbat service at Beth Jacob Synagogue Traditional. It was a blessing. I learned a lot. The Jewish liturgical text is called the Chumash accompanied by a text called the Siddur. The order was very effective.

[UNCANNY/SOCIOLOGICAL OBSERVATIONS]

I asked a young gentleman in the parking lot if I was welcome to visit. He invited me in.

Another elder man, with a very little granddaughter, motioned to me as I approached the entrance. He hovered excessively and exerted dominant control over my whereabouts including my seating. His demeanor was domineering and unwelcoming... it was suspicious. (When he insisted that I sit by him with his granddaughter between us, I sat behind him instead, thereby breaking compliance with this peculiar behavior.) During service, everything was fairly relaxed. Another elder gentleman (the one I actually ended up sitting next to) was kind and accommodated my questions. (I began to wonder if the first elder gentleman intended to isolate me from just such interactions with other congregation members. In any event - it was strange.) The original younger gentleman sat at a distance with a friendly smile on occasion. He allowed me more freedom of movement and showed more inviting behavior. Meanwhile, a couple of professional, businessman types of middle-age up at the bima glared at me immediately with suspicion upon my arrival into the sanctuary. [I am getting the feeling that there are differing camps in the congregation. They either have differing agendas, or some have agendas and some don't have agendas at all and are oblivious.] Midway through the service, as if to confirm my observations, one of these men diverted from worship to motion me into the hall. (This was while the Torah scroll made its round.) He started complaining that visitors are very unusual and he demanded that "we want to get to know you!" He began rationalizing that this paranoic/xenophobic behavior is "necessary" because "things are happening" with terrorism and such. (Wait - he just said that visitors are rare. How are visiting terrorists a recurring problem? It did not make sense.) I calmly answered that I wasn't here to fight, I was already invited by two others and I just want to observe a tradition that was practiced by my Messiah, Jesus. I admonished him calmly to have faith in the Lord as they had already spoken on that subject in context with today's Torah reading about Joshua and Caleb's report on the promised land. "I would like to observe now thank you - God bless you." He said, "You'll observe if we let you." I said, "Okay... God bless you," and I walked back into the sanctuary. I peacefully left at noon. I am very shocked by the pervasiveness of such insular religious behavior these days and the irrational justifications for it.

I stayed another night at the motel for \$33. This will complete shabbat rest at sundown.

06072010 Monday/Yom Sheini Shivan 25-26, 5770

This morning, I had a burst of productivity with PMOT at McDonalds.

At the Beaver Creek library, I worked on some Panorama videos for Youtube. I left the Dayton area in the evening following the Little Miami Scenic path south from Xenia.

06082010 Tuesday/Yom Shlishi Shivan 26-27, 5770

Today I traveled south on Little Miami Trail and rested intermittently. In South Lebanon, I bought antiseptic spray for the open blister sores on my left foot. It cost \$2.92.

06092010 Wednesday/Yom Rviti Shivan 27-28, 5770

I entered downtown Cincinnati around 2000. I stopped at Greyhound to inquire about fare. Nashville to Cincinnati, according to the clerk, is \$60. A box for containing a bicycle (that is their policy) costs \$15. This was too costly; I decided to continue cycling. I entered Kentucky at 2120.

06102010 Thursday/Yom Chamishi Shivan 28-29, 5770

[MISHAP]

I tried to access online banking with ____ Bank. My password did not work. It has been working. I have not initiated any changes. I need to call Customer Service. I have been having this problem with my other account also, although I have not recorded the incidents. I, in humility, relegated them to my own personal failure to remember the passwords, even though I had my password recorded on my card for such numbers and it suddenly did not work. I am currently in the situation of having to redo my password via telephone with the institution. These problems are becoming too frequent to be coincidental.

I called the institution and got my password reset. I checked it. It works. Praise the Lord.

06112010 Friday/Yom Shishi Shivan 29-30, 5770

I prayed for a place to observe Shabbat. This morning, I arrived in Carrollton, KY. On route 227 by route 71, close to many resources, is General Butler State Park. There is a campsite. I am pitching my tent here for Shabbat.

At McDonalds I used wifi. I looked up Clark State College in Springfield. It has a truck driving program. This seems like a very viable place to transfer my process w/ financial aid and receive training.

06122010 Saturday/Shabbat Shivan 30-Tammuz 1, 5770

I spent a lot of time at McDonalds on route 227 working on PMOT. I worshiped at General Butler State Resort Park outdoors. I was blessed. I found a single serving of grape juice at Cowboys Food Stores.

[BIZARRE]

I did something unusual (for myself) out of curiosity....

At Krogers, a man pushed his cart towards myself. I slowed down so as not to converge with his path of direction. He stopped in sync and waited for me to proceed again, whereupon he (it seemed) purposely cut me off at the bread rack - he walked almost directly in front of me as if to hit me with his cart with an oblivious disposition. (I was at the bread rack searching for unleavened bread.)

In the parking lot, I encountered him again. As a test, I slowly walked blindly towards him directly. Within an uncomfortable personal space, I changed direction suddenly to avoid actual contact. Interestingly enough, he stopped and grabbed his pocket. He proceeded to his vehicle and began loading groceries.

I approached him again. I greeted him and told him I was doing a psychological experiment. I asked him how he felt when I walked in his direction. He threatened me and pulled out a knife; he told me he wanted to cut me and would have if I touched him. I responded, "In other words, it provoked you towards an outburst of wrath, huh?" He responded affirmatively. Very interesting. I praised Adonai for the fruit of self-control. Outbursts of wrath are works of the flesh, but controlling one's anger is self control by the Holy Spirit.

06142010 Monday/Yom Sheini Tammuz 2-3, 5770

Just after midnight, NE of Louisville, near Sligo, KY on route 42, I encountered a strong thunderstorm with powerful winds. I ducked into a trench on the side of the road till it passed. I continued walking through the night. A gentleman and his wife stopped to inquire about my condition. She gave me an umbrella, and he used his GPS to refer me to the nearest Pilot.

Truck Stop in Pendleton. He \$20 and a flashlight. I shared that this was of the Lord, for I recently lost my flashlight and had prayed for another. I made it to the Truck Stop and used its laundry facility to get clean and dry.

I probably should not try this type of thing often. I couldn't help myself: it was a rare spontaneous idea that somehow I was nervily emboldened to perform. I was curious about human nature. The idea came with an association of a sermon anecdote shared by my first Baptist pastor who was sort of a spiritual mentor. He once shared some wisdom about the nature of women which he gained by practical experience: If you follow a woman around a grocery store, first she will be flattered, then self-conscious and finally nervous and frightened. Chuckling, he confessed, "You know how I now... I've done it before just to see what would happen." Of course, he meant that he did this back in his heathen/pre-conversion days. He often confessed his past transgressions which have been forgiven and washed in the blood of Jesus with confidence that his shame had been removed only by the work of Christ. This made him charming and down-to earth and salvation seem accessible. Jovially, I had this on my mind through this entire incident. Whether actually true or not, I could almost hear his spirit chuckling once again from heaven. Okay, that probably wasn't true, but it was a nice thought. It could have been true.

06152010 Tuesday/Yom Shishi Tammuz 3-4, 5770

[UNCANNY]

While checking the weather on wifi, I noticed something peculiar. On 06072010, I uploaded Panoramamam bajamma: episode 6 and episode 7. On 06072010, there was a sudden spike of activity on my insights page. Six videos were viewed, when normally it is zero. 2 out of those 6 views were of Panoramamam bajamma: episode 7, and 2 out of 6 were of episode 6. There was no activity for 4 days until 0611, and then there was a spike of 8 views. An acquaintance, Nicky Rivalaskawic emailed me a message on that day with "Life... Life... Eternal Life!" in the subject line. THAT IS a quote from my description of episode 7. 2 out of 8 views were of episode 7, and 2 out of 8 were of episode 6. Since then, it has reverted back to 0 views per day. It seems evident that Nicky happens to be monitoring my site on exact days that I post them, and then others monitor it in conjunction. Very odd, since I am not in communication with him. This is happening from a distance. Telepathically? Very odd.

This is another example of a vast multitude of observations (volatile changes in mass trends in society and the media) that peoples' behavior en masse is way more uniform and non-random than I can give a proven explanation for. They act in herds in uncanny ways (hence these "UNCANNY" entries). These observations leave me perplexed as to how this is possible without the aid of mal-intentioned supernatural forces. This statement does not do justice to what I cannot articulate with my vocabulary. I used to assume that people were free agents and used their own faculties. It is evidenced more and more that that was naive. It is the "herding" analogy that I keep seeing with more frequency and increasing intensity with much frustration and angst. A large segment, at least, are definitely following a person or, more seemingly, persons off of a cliff as if they do not have minds of their own and cannot help it. They never listen to sense - they avoid important topics like they are instant death, as if someone they are afraid of is listening - they blindly follow their demographic groups: fashions, speech patterns, likes/dislikes, entertainment options, political views (or more often, lack thereof), shopping habits, driving habits, etc. fluctuating in unison constantly. I don't understand it. I am curious and suspicious about this mystery. It seems odd also that no one else seems to notice that this is peculiar. It creates a sort of communication barrier that my concerns are never even acknowledged as reality - people always have immediate explanations for specific contingencies which do not explain the general phenomena. Frustrating.

[THE END]

06162010 Wednesday/Yom Rviti Tammuz 4-5, 5770

[UNCANNY - SUDDEN BURST OF GENEROUS BEHAVIOR]

At approximately 0130, I was at a truck stop on route 140 of route 61 south of Shepherdsville on my way to Bardstown. A man offered me \$50 to change his tire. Adonai Jireh provided lucrative employment. I bought a sandwich and a shower for \$9. It is 0713 and a man just stopped to offer me an energy drink. A man in a pickup truck stopped and called me "friend" and asked if I needed a lift. This never happens. People are being generous today all at once.

[UNCANNY]

I found a very habitable overpass just south of Bardstown. I slept there overnight even though I planned on traveling through the night. I couldn't let it pass.

06172010 Thursday/Yom Chamishi Tammuz 5-6, 5770

I feel compelled to settle for a little bit in Bardstown and observe my surroundings.

[ACTIVITY]

I finished Spoons Part III at the Bardstown library. I uploaded it. It is exhortation against postmodern society's values.

[ACTIVITY]

06182010 Friday/Yom Shishi Tammuz 6-7, 5770

In the morning, I traveled south on 31E from Bardstown. I passed Abraham Lincoln's boyhood home. I entered Hodgenville, Abraham Lincoln's birthplace about noon. I found another overpass to stay for Shabbat. (I Google mapped the area, and planned in advance after praying for a place to settle for Shabbat.)

I sent this email correspondence to Jews for Jesus after the request for contact info after the gospel presentation:

On 06092010, I sent a request through this contact form after responding to your presentation of the Gospel. I am very interested in receiving followup material from your organization because I am a fellow Jew who has been found and saved by Yeshua. I really could use sound help. I have not received an email response as of yet.

Thank you,

Yaakov

[ACTIVITY]

I edited and uploaded Bowls Pt. I: America's witchcraft problem. I created a new playlist for a series called "Bowls" on YouTube.

[ACTIVITY]

06192010 Saturday/Shabbat Tammuz 7-8, 5770

I worshiped by a creek that ran under the overpass.

In the late evening, after sundown, I proceeded south on 31E.

06202010 Sunday/Yom Rishon Tammuz 8-9, 5770

I made it to Munfordville in the morning. I went to church at Bonrieville Baptist Church in Bonrieville, KY. A lady offered me \$10. I bought a meal and did my laundry. I traveled south 31W to Cave City. [MISHAP] I realized that I left my netbook charger at the laundromat in Munfordville. It is too late to go back today.

06212010 Monday/Yom Sheini Tammuz 9-10, 5770

I rode back to Munfordville early in the morning. I checked the laundromat @ 0800. The owner was there. There was no sign of the adapter. I rode south on 31W again. I entered Glasgow in the afternoon. An Evangelistic Gospel Tent Meeting was being held. I filmed some for YouTube. It was a blessing. I had a very comfortable conversation with a believing farmer from Illinois.

06232010 Wednesday/RV'i Tammuz 11-12, 5770

I entered Tennessee via Rt. 31E at 0440. I stopped in Westmoreland. I rested under an overpass, then proceeded south on 31E towards Gallatin.

[UNCANNY-SABOTAGE-BICYCLE]

Around 1000, I visited a Phillips 66 gas station for coffee and devotions. I left to attend a Wednesday night service at a Baptist Church I had passed. It actually did not meet - no one was there. I stopped again at the Phillips 66 around 1920-1930 for water from the bathroom. The attendant (female) was conversing with a Sumner County Sheriff outside the door. She asked, "Are you back huh?" I responded, "Wow... you have a good memory (this is my customary response in this very common situation). The officer was staring me down. When I made eye contact, he shook his head with bravado. A couple of adults were watching me and smiling as I asked for the bathroom key. Upon leaving, two female employees accosted me at the door. One was pregnant smoking a cigarette. She, quite randomly, advised me to visit a gas station she claimed was owned by them in Gallatin. (Later, it turned out that this was untrue.) She said it was a BP. A man in a car was intently staring at me with a cheesy grin obviously directed at myself.

Approximately a mile down the road, my tire was flat. As I walked it to Gallatin, at approximately 2300, a Sumner County Sheriff drove by and shined a spotlight on myself. He turned around with his lights on and "pulled me over". IT WAS BIZARRE. He "pulled over" a pedestrian at the side of the road walking a bicycle. I stopped, leaned on my handlebars with an inquisitive look. I wanted to ask him, "What in the world are you thinking?" As he got out, he asked me what was going on. I said, "At the Phillips 66, someone deflated or punctured my tire. I need to make it to Gallatin WalMart to get an inner tube." He nervously said, "Okay, just checkin' on you." I said, "Have a good evening." I walked to Gallatin. Sheriff vehicles passed me frequently - very frequently.

06242010 Thursday/Yom Chamishi Tammuz 12-13, 5770

[UNCANNY-SABOTAGE-BICYCLE]

CONTINUED:

I went to WalMart for an inner tube. It cost \$4.61. During installation, I blew it. I went back to buy another one. I prayed to Adonai. I thanked Him for various trials, the experience and wisdom they produce, and I praised Him. (If the first installation would have succeeded, the following would not have occurred.) I more thoroughly inspected the tire and found a man-made device. A piece of snare wire was sharpened and bent two ways to form a hook with a handle to pierce with. I filmed it for evidence.

[END]

A nice man at a laundromat informed me of a ministry called Gallatin C.A.R.E.S. I went there for food. Even though closed, the pantry lady provided much food with cheerful liberality. It was appropriate. I was happy for that. Some of it was pork and sausage, but the lady was so happy to give, the Holy Spirit (Ruach HaKodesh) said don't be rude, this time take it. She gave two slices of pizza with pepperoni and sausage with a big smile. I was grateful for the help with groceries in lieu of the bicycle expenses. I went to the local library. I worked on a tract for Postmodern OliveTree. The Lord is calling me to an itinerant preaching/vocational missionary/apostleship ministry in conjunction with the fellowship and discipleship aspects of Postmodern OliveTree. He is directing me to follow a Book of Acts model adapted to certain features of our times - i.e. use of (for now) certain technologies like how Paul used the system of Roman roads of his civilization to disseminate edifying communications. It is the 1. stop at a town, 2. evangelize, 3. plant fellowships, 4. follow-up and disciple with teachings. Billy Graham just stopped in town, mass evangelized and left. It didn't work in the long run... Now we have the great falling away. I plan to provide access to sound discipleship material by passing out tracts containing the URL to PMOT.

06252010 Friday/Yom Shishi Tammuz 13-14, 5770

I arrived in Nashville during the early morning.

[UNCANNY-SABOTAGE-BICYCLE]

I made it to Antioch in the morning. I stopped at a BP to ask directions. Shortly thereafter, I began to notice effects of a leak in my rear tire. It was a device almost identical to what I found in my tire on 06212010. A nice employee at Goodyear referred me to the nearby K-Mart for an inner tube repair kit. I bought one for \$3.27. I had trouble, after much deliberation, finding the puncture. I sought help and found it at Firestone Tire Center. A gentleman inflated my inner tube so I could easily locate the leak, then he inflated the tire after I installed it. I thanked the Lord for the experience, but I was also irritable and frustrated - it was extremely hot today, and I get grumpy in excessive heat. I was thankful too. These tire problems are costing a lot. I again remembered another similar incident.

In Bardstown, on 06172010, upon leaving the library, my brake line for my rear tire was dangling (removed from its brace on the frame). Slack in the line was caused by a dramatic loosening of the brake cable with an adjustable wrench. I began fixing it. A police officer who had arrived after myself came outside and watched me for a minute, then inquired what I was doing. I was just readjusting my cable! I felt harassed. Also, in Munfordville, I left the laundromat and my brake cable was adjusted. Today, I filmed the new device that I found in my tire.

[END]

I wanted to find the tent city, but this took up my whole day almost. Adonai, the thought occurred, must be stalling me for His perfect timing. He does that sometimes. I also thought about what Joseph said: what his enemies meant for evil, He meant for good purposes. This by no means justifies the guilty, but He is wise to make good for His children. It is really aggravating when I observe that "they" don't get this, but see their obtuse way that one day of a flat tire or something is something to gloat over. (When a mishap or adversity is effected, uncannily, I witness glowing glares from passersby. "They" are very conspicuous to myself. These are "actual" observations.) It won't save them from a pit of hell. That is what a lot of Psalms of David are about. That emotion.

06262010 Saturday/Shabbat Tammuz 14-15, 5770

I went to Sherrith Israel Synagogue to worship and observe Torah service. I was blessed.

[UNCANNY-SOCIOLOGICAL OBSERVATIONS]

Nothing all that unusual happened at Sherrith Israel, except one incident. A man approached me during worship to test if I was a Jew. "How is your Hebrew? What is your Hebrew name?" etc. I told him, "Sh... I'm just trying to worship." He said, "You're doing a good job." (This was too similar, although not as intense, as my encounter at the synagogue above Dayton. See entry for 06052010.)

[UNCANNY]

Other people were friendly and unsuspecting. They were appropriate. With much regret, I left during a sermon about U.S./Israeli relations. This is not the place for political propaganda, but instruction in righteousness and worship of Jehovah. After the Torah Parashah, a young man gave a drash. He was very insightful. I sense the Ruach HaKodesh hovers with them to draw them back through Yeshua. They have interesting insights about Adonai's character that everyone else misses - even those that are estranged from Him still. They know ABOUT His personality and character more richly, but still not entirely correct. They err in a lack of awareness of His Grace. However, they face His justice head on, which no one else does. It seems to be from practical experience and from covering the Exodus journey through each year.

06272010 Sunday/Yom Rishon Tammuz 15-16, 5770

I found Tent City. They gave me use of a good-sized tent and I began speaking with some residents. They will be evacuated on 07052010.

06282010 Monday/Yom Sheini Tammuz 16-17, 5770

At Tent City, I participated by picking up trash off the ground. A resident let me use his tire pump; I let him use my sharpening stone.

[BIZARRE-CONFLICT WITH JIMMY]

In the evening, I experienced an unavoidable conflict with a man named Jimmy in the camp. This is the account of how that transpired:

The first time I saw this man was while I was picking up trash. He was reclining in a fold out chair and smirking at me while I was working. Another man was playing a guitar beside him. His smirk was as if to mock my lowly status of collecting trash while he reclined. It was with an attitude of perceived superiority with a personal edge. I smiled back in humility. Later in the day, he accosted me as I was leaving to go somewhere with others. He forcefully questioned me. He made special mention of the fact that he saw me picking up trash and asked if I was a servant of the owners of the land. I politely dealt with him even though his demeanor was inquisitive. It seemed socially idiosyncratic, as if it was his personal business and I was obligated to answer. He made an effort to effect a command presence. I just tried to politely deal with him to keep peace. After my return, I sat in a social area with some others. I was not long before Jimmy arrived in his SUV (which I learned he slept in just outside the camp, which seemed peculiar and out of place). He immediately approached the group I was interacting with and began initiating discussion with myself. He began speaking philosophically, as if he were attempting to speak indirectly at issues towards myself. It was annoying. He spoke, after waking to another, about "changing people's perceptions my friend" and so on. It was very archaic and not relevant to anything at hand. I calmly explained to him, "No disrespect, but I am tired and not in the mood for philosophical conversations." He kept persisting to direct similar discourse towards myself. I began trying to avoid it. Earlier (as a little background to what ensued), I asked Pops, the "head of security" according to this loosely organized social structure, for permission to use my video camera. He said no emphatically in so many words. Hours after the aforementioned encounter with Jimmy, he approached me at my tent with another resident. The other fellow had an issue with the fact that I had a camera. I assured him that I would not use it as I had promised Pops. I would respect his wishes. The man asked if I would be relocating to their next location. I said no... I will leave before or on the fifth at the latest. He was appeased, said "O.K.", and walked away. The whole time, Jimmy peered on our interaction as if, again, it was his personal responsibility. It was uncomfortable. After the other man walked away in peace, Jimmy began lecturing about my camera and "people's perception." He began ordering me to leave, but he is not in charge. He was very inquisitive and he would follow me and continue his discourse if I tried to avoid him. I calmly explained to him that his confrontation was very uncomfortable, unnecessary because I had worked things out with those who had issue, and that I wanted him to leave me alone. He began injecting religion into it and criticizing my Christian conduct. Immediately, I found that curious, as I had not discussed my faith with anyone yet, and I wondered how he obviously knew that this was important to me. Also, along these lines, he had previously asked me, "Where are you from?" I said, "Ohio." He said something to the effect of praising my honesty. Now, I asked him, "Earlier, I told you I am from Ohio, and you congratulated me for being honest. How did you know I honest?" He just smiled as if to the relieve tension of being caught in a web and quickly changed the subject. When he brought up the Christian faith, I suggested that we discuss our discrepancies off the premises. I offered to buy him a drink at McDonalds so we could get in the Word together as brothers. He refused and insisted on continuing to instigate a disputation in the midst of the camp. I gently admonished him about his attitude and actions. I then walked away. He began berating me for "walking away from him" and for "disrespecting him" as I walked away to avoid further altercation and breach of peace. I went to speak with Pops about it. Later that night, although I attempted to avoid conversation with this individual, he persisted. He expressed anger that I "walked away from him. I again admonished him to respect a brother in Christ. He stood up and ordered me, "Don't you disrespect me! I might be a Christian but I will..." I don't remember the exact wording, but it meant that he would assault me with his fist. He yelled, "God gave me this body!" Suddenly, in the blindness of the dark, a fist made contact with my face, and I landed on the ground. Basically, I stood up and this happened at least two more times. I stood up again, admonished his Christian conduct stating that I was not afraid of him. I did not use coarse language. As Pops entered the camp on a sudden, Jimmy began telling him that I needed to leave as if he was in charge. He was very adamant and belligerent about it, which caused not a small amount of controversy about my presence. Upon my gentle suggestion, a meeting with Pops and Vegas (he was the other established leader, almost a sort of tribal leader, of this community). They were much more reasonable, and agreed to let me stay with a sort of "probation" hanging over my head. During the night, I was troubled by the incident. I wrote Jimmy a letter. In it, I exposted and applied New Testament and Torah instructions to the situation and relayed that I was grieved that unbelievers acted more reasonably and fairly than a so-called brother.

[BIZARRE]

[UNCANNY - OCCULT EVIDENCE]

After the incident with Jimmy, I began speaking with an elderly gentleman outside his tent. After a while, some of his mannerisms reminded me of my grandfather. As it became extremely dark, he turned the conversation towards questions about any children I might have as if he had an agenda about them. He suggested that I send her cards. He began whispering into my ear some things, he behaved like they were extremely secret and exclusive as if he had to make sure no one else heard him sharing them. It was very mystical the way he made gestures with his hands. Suddenly, I felt like a character in a fantasy role playing game and he was a wizard-like, mystical fellow I met along my adventure. He spoke of the presence of God being something that I could surround her with. I could do this once I got right with "the Lord." I wondered if he knew which lord he was speaking of by putting "many of" myself into play as it were and "surround her with things." I asked him if he had "many of" going around. He answered in the affirmative. He said this takes a long time and he was telling me for "the future." Suddenly our discussion was brought to end when a neighbor made a gesture that he was displeased. He suggested that we made too much noise, when actually the man began whispering even more quietly as I have already mentioned. This neighbor is the same fellow who assaulted and threatened my life in the next entry for 06292010.

06292010 Tuesday/Yom Sheni Tammuz 17-18, 5770

I cleaned the camp shower.

[BIZARRE-ASSAULT]

The lady who dwelt in the tent next to mine confronted me about a report that I was threatening her dog. This was erroneous which I tried to explain. She threatened that she would cause me to have to leave tonight. I politely asked if she could please shorten her dog's leash, the dog had enough slack to reach the doorway to my tent. She used this as an opportunity to get belligerent. She began making a circuit around the camp ranting angrily about embellished versions of our interaction.

I was engaged in a friendly conversation with a resident when, suddenly, a man (the same one that confronted me with Jimmy about my camera yesterday) grabbed the scruff of my shirt's neck, yelled at me about calling people liars, and threw me to the ground. He began a series of fist blows to my face, all the while grabbing his hip pocket after each blow. They made me see sparks in front of my face (it was late evening and dark outside) but I was given grace to endure them - I hardly felt them at all. I looked him in the eyes and told him that I did not call him a liar and, "God bless you."

Once again, I had a meeting with Pops and Vegas. They were reasonable and allowed me to stay, despite a controversy, with a further "probation" hanging over my head. Last night, it was agreed that I did nothing deserving of eviction. Tonight, per the lady's report as well as the fact that she gathered a crowd to consort to give the same report, they expressed a certain degree of skepticism concerning this incident. I was amazed that the assaulter was not confronted at all and that all the onus fell on myself. He was obviously guilty. They demonstrated favoritism in judgment. I praised the Lord for a deeper appreciation for the life-giving, perfect justness of the laws He gave to Israel in the Torah. They are directly relevant to situations like this one.

[BIZARRE]

[UNCANNY-JIMMINY]

Interestingly, Jeremy was not present today as a resident. He did show up with his wife and children to walk around and tell people it was his birthday. They were well off financially. I mentioned to someone earlier who mentioned that he had a family that he should be with them. He had no reason to be here for himself.

Per objective, rational data, I discerned that following items about him:

- He mentioned himself that he was here on a mission to "protect" these people. He arrived recently - three weeks ago - which is consistent with the time that I shared with an inquisitive stranger in Kentucky (a professing believer I met outside a library south of Cincinnati) that this was my destination. He was here for his or someone else's agenda and not for the purpose that it was set up for. Therefore, he seemed to be a duplicitous agent of some entity.

- He spoke and acted as if somehow knowledgeable about myself. He was personal towards myself. After our confrontation he left. Based on these facts, it seems that he may have been there about me personally. For example... he pointed his finger in my face and declared that, "Your purposes will not be fulfilled my friend!" (As to my intended purposes: I was led to travel here by the Lord with the express understanding that it was to 1. find an economical place to live with my tent, 2. Understand the Torah, and therefore the Bible better, 3. to share the gospel. I don't know what is malicious about these purposes.) I had no idea what he was talking about. He was vague and cryptic. He was intrusive to me and no one else.

- He was a false brother. He purported to be a Christian, but he was violent. His fruit was harm. I related to Paul who said that he was often in danger of false-brethren. He demonstrated that he was intent on opposing the purposes stated above. I believe he was a servant of Satan.

[UNCANNY]

06302010 Wednesday/Yom RYH Tammuz 18-19, 5770

I picked up trash at Tent City.

[ACTIVITY]

At the library in Antioch, I edited Panor amamambajamma episode 7: Lincoln's Boyhood Home. I uploaded it to my Youtube page.

[ACTIVITY]

[UNCANNY - FINANCIAL MIRACLE]

I checked my bank account online. A \$150.00 gift was added to my account. I believe the Lord rewarded me for my patient endurance last night.

[UNCANNY]

I bought an inner tube, pump and handlebar bag for under \$21.00.

I felt I should sleep elsewhere than Tent City. The man who assaulted me threatened that if I did not pack my things and leave by tonight, I would "disappear." It seemed wise to not push the issue. A part of me wanted to be stubborn and risk it. It seemed that the Lord thought that was stupid. I really am not afraid. I slept in a cleft in the rock on Rt. 41.

07012010 Thursday/Yom Chantshi Tammuz 19-20, 5770

I left Tent City after saying farewell and changing my tire. The man who assaulted me smiled to me this morning. It was as if to thank me because he was relieved of pressure by my absence somehow. It seemed to be important to him somehow.

I bought a replacement netbook adapter for \$54.61. I did my laundry. I took the #26 to Rivergate Mall. I rode my bike to Hendersonville and slept there. Also, during the day, I stopped at Lifeway Christian Supplies and bought a 50 pack of gospel tracts that I concur with by the Southern Baptist mission board in Georgia for the itinerant mission aspect of Postmodern Olivefree. It cost \$6.50 plus tax.

07022010 Friday/Yom Shishi Tammuz 20-21, 5770

I felt compelled by the Lord to return to Nashville to spread tracts and for Shabbat. I did. I procured a room at a Motel on Rt. 41. At approximately 1500, I fell asleep and did not wake up until 0930 the next day. It was much needed Shabbat rest for the week.

07032010 Saturday/Shabbat Tammuz 21-22, 5770

I worshiped with the liturgy in the woods behind Sonic on Rt. 41.

07052010 Monday/Yom Sheini Tammuz 23-24, 5770



I left Nashville. I slept in Hendersonville.

07082010 Thursday/Yom Chamishi Tammuz 26-27, 5770

I woke up in Cave City. I began to walk to Munfordville.

[JUNCANNY-SABOTAGE-TIRE]

At IGA in Horse Cave on 31W, I received another wire device in my front tire while shopping. A young man accosted me as I approached my bike and initiated discourse. I asked him if he was the one who punctured my inner tube or if he knew who did. He said, "No," then he said, "Don't get run over by a car." I patched it and made it to Munfordville.

[JUNCANNY]

07132010 Tuesday/Yom Shishi Av 2-3, 5770

I made it to Carrollton, KY. The pervasiveness of the cruelty towards myself has me a bit down emotionally. I don't understand how it is possible.

People are snappy when I try to begin polite conversations; an unusual number of people scream noises at me on the road; motorcycles and pickup trucks rev engines at the exact moment they pass me; I have to be extremely cautious at every intersection because motorists approach at the exact moment that I begin to cross and then ignore my presence as a party to the order of traffic; drivers give mean looks. Often, pickup trucks approach exit-ways to gas stations as I am passing. I have the right-of-way because I am going straight; however, they threaten to not stop and turn onto the road as if to run me over (like the fellow did in Canton on the very day I began my journey - I learned a lesson about being careful that I have had to apply the whole way). They often peel rubber as they exit. I can trust Him in the midst of all this and press on in secure hope. (I think that is the purpose.) Today, I feel a bit upset about it to be honest. I grieve for the state of things. Honestly, I wonder about my future, but I know He has a plan from all of this. It just seems that almost any chance of material prosperity is permanently destroyed despite my striving to improve this situation. He says not to worry. I am reminded that He has taken care of me this far. Physically, I am sore, but I am free of injury (which is some doing) and disease (that is too) and I have my basic needs met. The Word says, "Godliness with contentment is gain, for we brought nothing into the world and it certain we can take nothing out. Therefore, having food and clothing, with these we shall be content." Jesus has promised that He is preparing a mansion and He will come back to take us where He is.

I am longing for likeminded, solid fellowship in the Lord - a sincerely devoted community of any size. I can wait... I guess.

One more thing. I think people that act cruel on the road and make unprovoked displays of prowess or whatever are behaving like stupid people. I don't understand it. They prove nothing by their noises and so forth. The senselessness tends to infuriate me more than anything personal. I do not even feel insulted because some blow-hard yells or squeals his tires. That is ridiculous. That is kind of the point of what gets me angry.

I have to ask myself, where are all these people coming from? They do the same exact things. It is a mystery. To report, it sounds like a delusion, but it is fact.

I pitched my tent at General Butler State Park, like I did on the way south. I practiced starting campfires.

07142010 Wednesday/Yom Rvii Av 3, 5770

[JUNCANNY-MISHAP]

Went to McDonald's to use wifi. I tried to connect and it kept failing. Suddenly, there was a sign at the registers saying that credit card machines are not working. That is the third time that happened to me during my trip. Once in Nashville, a sign said "cash only" because the system was down. In Munfordville, the manager told me that the wifi network was down because the building got struck by lightning A WEEK BEFORE. I took a picture of the sign this time. I prayed... the tech showed up and fixed the network. I used wifi.

[JUNCANNY]

07152010 Thursday/Yom Chamishi Av 4-5, 5770

Through the night, I made it to Florence, KY by sunrise.

[JUNCANNY - TRAFFIC THREATS]

On Rt. 42 between Warsaw and Florence, a peculiar pattern of traffic behavior occurred. Mostly, the road was quiet. At various times, a series of vehicles (usually four at a time which included at least one dirty, noisy pickup truck) would speed by at the same excessive speed keeping perfect rank and file. The speed limit was 45 mph, and they were at least going interstate speed of approximately 60 or 65 mph if not 70. They rode each others tails as if they were either chasing each other, or they were organized groups. Often, they would rev just as they were adjacent to myself as I traveled along side the road. They made a habit of threatening my space as a cyclist along the side of the road. This was often problematic because there was very little space from the edge of the road to a ditch. Also, the edge was often a patch of speed bumps that were painful to ride on because they were bumpy. There was no emergency lane. This was the perfect stretch of road to premeditate a pattern like this on, which made the sudden pattern all that more suspicious.

I took the following precautions to increase my safety:

I wore reflective tape on my backpack. When I heard motors approaching, I stopped and shined my flashlight on the tape. In this way, I avoided being hit by a motorist.

In Florence, after sunrise, the behavior intensified. It was as if an entity felt desperate to make a last ditch effort to achieve a goal for the day.

Progressively, every single noisy pickup truck or loud commercial truck used of any kind acted in the same harassing manner. They ALL, as if colluding over a CB, made a point of revving as they approached me, grossly exceeding the speed limit, making a lot of noise, and threatening my space by riding close to the edge of the road.

Once, a large truck about the size of a sanitation truck beeped as if I was offending traffic laws. He sped by missing me by millimeters. A series of three more vehicles closely followed behind him. In lieu of the pattern I had experienced all night I acted out in reaction to this as follows:

I was walking along side the right of the white line in the grass when the truck passed. My tires were riding directly on the white line to my left. Before the next three vehicles in this convoy could behave in like kind, I turned to face the motorists and firmly planted my bike. I stood my ground looking them in the eyes. I pointed down to the space my bike occupied and shouted to them, "I have a right to be on this road!"

The first was a semi. He was speeding directly towards myself, but as I confronted him, he spontaneously veered left dramatically all the way over to the on-coming lane. (This was over doing it completely.) A shadow engulfed figure of a scruffy, blue-collar, balding, middle-aged man demonically scowled and mouthed the word "Asshole!" His annunciation was impeccable for me to distinguish what he was saying. The last two vehicles were small sedans. They continued speeding. They were young men with sober, thoughtful expressions. Interestingly enough, things got calmer en masse after that incident. It seemed like a concerted effort to cause a cyclist some stress or worse. I have Yeshua, so I'm okay; however, it is disconcerting. Is this typical to the culture in Northern Kentucky? How does everyone get the same memo? Is this organized? Organized crime? Organized persecution of a "disident"? And so far from home - far-reaching? Acting with conviction post-911 has been difficult, but these experiences are intensifying my perception and awareness about how serious this problem is. They are progressively increasing. I AM NOT imagining them. They confirm suspicions and the meaning of certain UNConstitutional Justice Department memos with respect to intent and application. They make me indignant.

[JUNCANNY]

I took a bus from Florence to Cincinnati. I took a bus from Cincinnati to Kings Island in King Mills. The Loveland section of Buckeye Trail was closed. I started north on it. I lay down to sleep approximately 20 miles south of Xenia.

07162010 Friday/Yom Shishi Av 5-6, 5770

I woke about 0600. At Corwin, I bought breakfast: a peach, an apple and a banana. I decided I want to buy mostly raw produce to save money. I made it to Xenia around 1900.

07172010 Saturday/Shabbat Av 6-7, 5770

I accidentally took the wrong bike path. I averted my plans to camp at John Bryan State Park for Shabbat, but it got me towards Canton faster. I ended up following Rt.42 to Rt. 40. I took 2 buses through Columbus to end up at the Camping/Parking lot that I camped at on 05202010. I got home before sundown. "A man's heart plans his way, But the Lord directs his steps (Proverbs 16:9). Obviously, after missing the camp (which I was late to already), I was not able to settle and was forced to travel through. The Lord belated my Shabbat 1 day for a reason. I know what it is; I don't care to write it down.

07202010 Tuesday/Yom Shishi Av 9-10, 2010

I arrived in Berlin. At night, I slept on the Buckeye Trail in Navarre.

07212010 Wednesday/Yom Rvii Av 10-11, 5770

I arrived in Massillon. I bought a basket at Emie's Bicycles Shop and installed it on my bicycle. I took the bus to Canton.

LITURGICAL FORMAT/ORDER OF SERVICE

(A WORK IN PROCESS)(This stage of a rough liturgy, in expository process is eclectic- that is, I have selected essential, fundamental elements that seem to be best from a variety of doctrines, denominations, methods and styles that have existed throughout Church history. It is a heterogeneous mix of historical sources. An emphasis has been placed on Hebraic roots since Yeshua worshiped in synagogues around Galilee. It also respects various Gentile contributions since the institution of the New Covenant. While I have used the term eclectic, I need to clarify that, in selecting elements, I have chosen what I am convinced is most sound according to God's revealed will for order in His Church and not according my own independent preferences or whims.)

I. OPENING PRAYER

II. ENTRANCE HYMNS

III. LITURGY OF THE WORD (As the selections of scripture are read, it is to the congregation as if Adonai Himself is speaking. This requires attentive listening with utmost respect for the sacredness of the moment.)

A. TORAH PARASHAH

1. PRESIDER GIVES BLESSING: asPraised are you, Adonai our God, King of the Universe, who gives

the Torah of truth and the Good News of salvation to His people

Israel and to all the peoples through His Son Yeshua the Messiah,

our Lord.

2. READERS MAKE ALIYAH AND REVERENTLY READ TO THE CONGREGATION FROM THE TORAH PARASHAH ACCORDING TO JEWISH TRADITION. (Readers are selected by Overseer/Elder/Bishop/Pastor.)

B. HAFTARAH (A reader is selected to read the Haftarah.)

C. BRIT CHADASHAH

1. PRESIDER GIVES BLESSING:

asBlessed are you Adonai our God, King of the Universe, who gave

to us the Messiah Yeshua and the commandments of the New

Covenant.

2. A reader is selected by the Overseer/Elder/Bishop/Pastor to reverently read the Brit Chadashah portion to the congregation.

D. SERMON (Teacher selected by Overseer/Elder/Bishop/Pastor)

F. PROFESSION OF FAITH

PRESIDER: "Now let us profess what we believe..."

I believe in God, the Father almighty, creator of heaven and earth. I believe in YESHUA MASHIACH, his only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead. On the third day he rose again; he ascended into heaven, he is seated at the right hand of the Father, and he will come to judge the living and the dead. I believe in the Holy Spirit, the holy invisible body of Christ around the world, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

IV. PRAYER REQUESTS (UNDER DIRECTION OF A PRAYER LEADER)

V. LITURGY OF THE EUCHARIST/LORD'S SUPPER

A. OFFERTORY HYMN (As gifts are presented)

B. CONFESSION (in lieu of I Corinthians 11:23-26)

"Let us bow before the Lord and silently confess our sins..."

C. COMMUNION PRAYER

PRAYER OF CONSECRATION TO THE GREAT HIGH PRIEST (Hebrews 4:14-16; 5:6)

PRESIDER: Lord Yeshua... You are a priest forever in the order of Melchizedek. Please hear our prayer. We thank You that You are the Great High Priest who has gone through the heavens... Yeshua the Son of God who is seated at the right hand of the Father.

We PRAISE YOU GREAT COHEN GADOL... WE THANK YOU THAT YOU ARE ABLE TO sympathize with our weaknesses... You have been tempted in every way as we are, yet YOU ARE without sin. Therefore... we approach the throne of grace with confidence so that we may receive mercy and find grace to help in our time of need.

Lord Yeshua, Great COHEN GADOL, please consecrate this bread and fruit of the vine for us making it acceptable as You see fit for our worship of You Almighty Lord and King.

PRESIDER: (First, concerning the cup): We thank thee, our Father, for the holy vine of David Thy servant, which You made known to us through Jesus Thy Servant; to Thee be the glory for ever...

(And concerning the broken bread): We thank Thee, our Father, for the life and knowledge which You made known to us through Jesus Thy Servant; to You be the glory for ever. Even as this broken bread was scattered over the hills, and was gathered together and became one, so let Thy Church be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power through Jesus Christ for ever...

OR

I CORINTHIANS 11:23-26

(But after you are filled, give thanks this way): PRESIDER: We thank Thee, holy Father, for Thy holy name which You didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which You made known to us through Jesus Thy Servant; to Thee be the glory for ever. Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy Servant. Before all things we thank Thee that You are mighty; to Thee be the glory for ever. Remember, Lord, Thy Church, to deliver it from all evil, and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou have prepared for it; for Thine is the power and the glory for ever. Let grace come, and let this world pass away. Hosanna to the God (Son) of David! If any one is holy, let him come; if any one is not so, let him repent. Maranatha. Amen.

(But permit the prophets to make Thanksgiving as much as they desire. (This means to give opportunity for spontaneous praise and thanksgiving.))

PRESIDER: LET US PROCLAIM THE MYSTERY OF FAITH:

ALL: DYING YOU DESTROYED OUR DEATH,

RIISING YOU RESTORED OUR LIFE.

LORD YESHUA, COME IN GLORY.

PRESIDER: Now let us join with all the choir of angels, their song of never-ending praise..."

HOLY, HOLY, HOLY LORD,

GOD OF POWER AND MIGHT,

HEAVEN AND EARTH ARE FULL OF YOUR GLORY.

HOSANNA IN THE HIGHEST.

BLESSED IS HE WHO COMES IN THE NAME OF THE LORD.

HO SANNA IN THE HIGHEST.

VI. LORD'S PRAYER

PRESIDENT: LET US PRAY IN CONFIDENCE TO THE FATHER IN THE WORDS OUR SAVIOR GAVE US.

ALL: OUR FATHER

WHO ART IN HEAVEN

HALLOWED BE THY NAME

THY KINGDOM COME

THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN,

GIVE US THIS DAY OUR DAILY BREAD

AND FORGIVE US OUR TRESPASSES

AS WE FORGIVE THOSE WHO HAVE TRESPASSED AGAINST US,

AND LEAD US NOT INTO TEMPTATION,

BUT DELIVER US FROM EVIL.

FOR THE KINGDOM, THE POWER AND THE GLORY

ARE YOURS, NOW AND FOREVER.

AMEN.

VII. SIGN OF PEACE

PRESIDENT: LORD YESHUA the Messiah, you said to your apostles:

I leave you peace... my peace I give you. Look not on our sins, but on the faith of your church, and grant us the peace and unity of your kingdom. Where you live and reign for ever and ever. AMEN.

MAY THE PEACE OF THE LORD BE WITH YOU ALWAYS.

PEOPLE: And also with You.

PRESIDENT: Let us offer each other the sign of peace.

(All make an appropriate sign of peace, according to the local custom.)

ALL: LAMB OF GOD, YOU TAKE AWAY

HAVE MERCY ON US.

THE SINS OF THE WORLD:

LAMB OF GOD, YOU TAKE AWAY

THE SINS OF THE WORLD:

HAVE MERCY ON US.

LAMB OF GOD, YOU TAKE AWAY

THE SINS OF THE WORLD:

GRANT US YOUR PEACE.

VIII. OPEN PROCLAMATIONS (For lack of a better term)

IV. CONCLUDING RITE/BENEDICTION

BLESSING (Numbers 6:22-26) :

PRESIDENT:

MAY ADONAI BLESS AND KEEP YOU.

MAY ADONAI MAKE HIS FACE TO SHINE ON YOU AND SHOW YOU HIS FAVOR.

MAY ADONAI LIFT UP HIS FACE TOWARD AND GIVE YOU PEACE!

PRESIDENT: NOW, GO IN PEACE TO LOVE AND SERVE AND THE LORD.

PEOPLE: THANKS BE TO GOD.

GLOSSARY:

Aliyah (a-lee-YAH) n. "Going up." A call to the reading stand to pronounce a blessing over a portion of the Torah. Also, immigration to Israel.

Brit Chadashah (New Testament)(be-REET kha-da-SHAH) n. Brit Chadashah, New Testament. Brit Chadashah means "New Covenant." Like the Tanakh, it can be divided into three main parts: Gospels/Acts (corresponding to Torah), Letters (corresponding to Ketuvim), and Revelation (corresponding to Nev'im). The "Old Testament" is called brit yeshanah.

COHEN GADOL

Great High Priest.

Parashah / Parashiyot(pah-rah-SHAH / pah-rah-shee-YOHT) n. Weekly Torah reading(s). Cp. Sidrah. The weekly Torah portion is read during services. The Torah is divided into 54 parashiyot. One (and occasionally two) is read each week. Parashah means "portion."

Haftarah(haf-TAH-rah) n. Haftarah (pl. Haftarot); The concluding prophetic section after reading the Torah on Shabbat or festivals. The person who receives the honor of reading the Haftarah is referred to as the Maftir, the one who concludes the reading of the Torah.

Overseer/Elder/Bishop/Pastor

These are interchangeable terms in the New Testament. Individual local administrations choose according to local preference, but essentially they are synonymous.

Liturgy

A liturgy is the customary public worship done by a specific religious group, according to its particular traditions. The word, which especially among Protestants is sometimes rendered by its English translation "service", may refer to an elaborate formal ritual such as the Eastern Orthodox Divine Liturgy and Roman Catholic Mass, or a daily activity such as the Jewish services and the Southern Baptist services. As a religious phenomenon, liturgy is a communal response to the sacred through activity reflecting praise, thanksgiving, supplication, or repentance. Ritualization may be associated with life events such as birth, coming of age, marriage, and death. It thus forms the basis for establishing a relationship with a divine agency, as well as with other participants in the liturgy. Methods of dress, preparation of food, application of cosmetics or other hygienic practices are all considered liturgical activities. Repetitive formal rites, in some ways similar to liturgies, are natural and common in all human activities such as organized sports venues...

Frequently in Christianity a distinction is made between "liturgical" and "non-liturgical" churches based on the elaboration and/or antiquity of the worship, but this obscures the universality of public worship as a religious phenomenon.[4] Thus, even the open or waiting worship of Quakers is liturgical, since the waiting itself until the spirit moves individuals to speak is a prescribed form of Quaker worship, sometimes referred to as "the liturgy of silence." [5] Typically in Christianity, however, the term "the liturgy" normally refers to a standardized order of events observed during a religious service, be it a sacramental service or a service of public prayer (From Wikipedia, the free encyclopedia). In other words, by LITURGY, I intend to mean an orderly, established format for the order of activities associated with communal worship such that the charges put forth by Apostle Paul in I Corinthians 14 can be fulfilled.

I understand that, as in some Fundamentalist-Protestant sects, some hold a connotation of this word that is derogatorily associated with aspects of Roman Catholicism which they resent. I do not intend to mean this connotation; therefore, I consider the term to be almost completely interchangeable with the phrase ORDER OF SERVICE, or some other similar meaning term or phrase.

Having communicated the above... I do believe that, historically, a proper (more objective) understanding of the term LITURGY more accurately reflects the sacredness of corporate worship as expressed in Hebrews 12:18-29. I believe that most contemporary styles of worship miss this crucial element intuitively understood by the ancients, including our Lord and Savior Himself.

*Etymology: Late Latin liturgia, from Greek leitourgia public service, from Greek (Allec) leitōn public building (from Greek laos — Allec leads — people) + -ourgia -urgy

* a eucharistic rite : a rite or body of rites prescribed for public worship

Justin Martyr (Cont.)

Dialogue of Justin, Philosopher and Martyr, with Trypho, a Jew.

Chap. I. — Introduction

While I was going about one morning in the walks of the Xystus,¹ a certain man, with others in his company, having met me, and said, "Hail, O philosopher!" And immediately after saying this, he turned round and walked along with me; his friends likewise followed him. And I in turn having addressed him, said, "What is there important?"

And he replied, "I was instructed," says he, "by Corinthus the Socratic in Argos, that I ought not to despise or treat with indifference those who array themselves in this dress;² but to show them all kindness, and to associate with them, as perhaps some advantage would spring from the intercourse either to some such man or to myself. It is good, moreover, for both, if either the one or the other be benefited. On this account, therefore, whenever I see any one in such costume, I gladly approach him, and now, for the same reason, have I willingly accosted you; and these accompany me, in the expectation of hearing for themselves something profitable from you."

"But who are you, most excellent man?" So I replied to him in jest.³

Then he told me frankly both his name and his family. "Trypho," says he, "I am called; and I am a Hebrew of the circumcision⁴ and having escaped from the war⁵ lately carried on there, I am spending my days in Greece, and chiefly at Corinth."

"And in what," said I, "would you be profited by philosophy so much as by your own lawgiver and the prophets?"

"Why not?" he replied. "Do not the philosophers turn every discourse on God? and do not questions continually arise to them about His unity and providence? Is not this truly the duty of philosophy, to investigate the Deity?"

"Assuredly," said I, "so we too have believed. But the most⁶ have not taken thought of this whether there be one or more gods, and whether they have a regard for each one of us or no, as if this knowledge contributed nothing to our happiness; nay, they moreover attempt to persuade us that God takes care of the universe with its genera and species, but not of me and you, and each individually, since otherwise we would surely not need to pray to Him night and day. But it is not difficult to understand the upshot of this for fearlessness and license in speaking result to such as maintain these opinions, doing and saying whatever they choose, neither dreading punishment nor hoping for any benefit from God. For how could they? They affirm that the same things shall always happen; and, further, that I and you shall again live in like manner, having become neither better men nor worse. But there are some others,⁷ who, having supposed the soul to be immortal and immaterial, believe that though they have committed evil they will not suffer punishment (for that which is immaterial is insensible), and that the soul, in consequence, of its immortality, needs nothing from God."

And he, smiling gently, said, "Tell us your opinion of these matters, and what idea you entertain respecting God, and what your philosophy is."

Chap. II. — Justin Describes His Studies in Philosophy.

"I will tell you," said I, "what seems to me; for philosophy is, in fact, the greatest possession, and most honourable before God,⁸ to whom it leads us and alone commends us; and these are truly holy men who have bestowed attention on philosophy. What philosophy is, however, and the reason why it has been sent down to men, have escaped the observation of most; for there would be neither Platonists, nor Stoics, nor Peripatetics, nor Theoretics,⁹ nor Pythagoreans, this knowledge being one. I wish to tell you why it has become many-headed. It has happened that those who first handled it (i. e., philosophy), and who were therefore esteemed illustrious men, were succeeded by those who made no investigations concerning truth, but only admired the perseverance and self-discipline of the former, as well as the novelty of the doctrines; and each thought that to be true which he learned from his teacher: then, moreover, those latter persons handed down to their successors such things, and others similar to them; and this system was called by the name of him who was styled the father of the doctrine. Being at first desirous of personally conversing with one of these men, I surrendered myself to a certain Stoic; and having spent a considerable time with him, when I had not acquired any further knowledge of God (for he did not know himself, and said such instruction was unnecessary), I left him and betook myself to another, who was called a Peripatetic, and as he fancied, shrewd. And this man, after having entertained me for the first few days, requested me to settle the fee, in order that our intercourse might not be unprofitable. Him, too, for this reason I abandoned, believing him to be no philosopher at all. But when my soul was eagerly desirous to hear the peculiar and choice philosophy, I came to a Pythagorean, very celebrated — a man who thought much of his own wisdom. And then, when I had an interview with him, willing to become his hearer and disciple, he said, 'What then? Are you acquainted with music, astronomy, and geometry? Do you expect to perceive any of those things which conduce to a happy life, if you have not been first informed on those points which wear the soul from sensible objects, and render it fitted for objects which appertain to the mind, so that it can contemplate that which is honourable in its essence and that which is good in its essence? Having commended me in any of these branches of learning, and telling me that they were necessary, he dismissed me when I confessed to him my ignorance. Accordingly I took it rather impatiently, as was to be expected when I failed in my hope, the more so because I deemed the man had some knowledge; but reflecting again on the space of time during which I would have to linger over those branches of learning, I was not able to endure longer procrastination. In my helpless condition it occurred to me to have a meeting with the Platonists, for their fame was great. I thereupon spent as much of my time as possible with one who had lately settled in our city,¹¹ — a sagacious man, holding a high position among the Platonists, — and I progressed, and made the greatest improvements daily. And the perception of immaterial things quite overpowered me, and the contemplation of ideas furnished my mind with wings,¹² so that in a little while I supposed that I had become wise; and such was my stupidity, I expected forthwith to look upon God, for this is the end of Plato's philosophy."

Chap. III. — Justin Narrates the Manner of His Conversion.

"And while I was thus disposed, when I wished at one period to be filled with great quietness, and to shun the path of men, I used to go into a certain field not far from the sea. And when I was near that spot one day, which having reached I purposed to be by myself, a certain old man, by no means contemptible in appearance, exhibiting meek and venerable manners, followed me at a little distance. And when I turned round to him, having halted, I fixed my eyes rather keenly on him."

"And he said, 'Do you know me?'"

"I replied in the negative."

"Why, then," said he to me, 'do you so look at me?'"

"I am astonished," I said, 'because you have chanced to be in my company in the same place; for I had not expected to see any man here.'"

"And he says to me, 'I am concerned about some of my household. These are gone away from me; and therefore have I come to make personal search for them, if, perhaps, they shall make their appearance somewhere. But why are you here?' said he to me."

"I delight," said I, 'in such walks, where my attention is not distracted, for converse with myself is uninterrupted; and such places are most fit for philology.'¹³

"Are you, then, a philologist,"¹⁴ said he, 'but no lover of deeds or of truth? and do you not aim at being a practical man so much as being a sophist?'"

"What greater work," said I, 'could one accomplish than this, to show the reason which governs all, and having laid hold of it, and being mounted upon it, to look down on the errors of others, and their pursuits? But without philosophy and right reason, prudence would not be present to any man. Wherefore it is necessary for every man to philosophize, and to esteem this the greatest and most honourable work; but other things only of second-rate or third-rate importance, though, indeed, if they be made to depend on philosophy, they are of moderate value, and worthy of acceptance; but deprived of it, and not accompanying it, they are vulgar and coarse to those who pursue them.'"

"Does philosophy, then, make happiness?" said he, interrupting.

"Assuredly," I said, 'and alone.'"

"What, then, is philosophy?" he says; 'and what is happiness? Pray tell me, unless something hinders you from saying.'"

"Philosophy, then," said I, 'is the knowledge of that which really exists, and a clear perception of the truth; and happiness is the reward of such knowledge and wisdom.'"

"But what do you call God?" said he.

"That which always maintains the same nature, and in the same manner, and is the cause of all other things — that, indeed, is God." So I answered him; and he listened to me with pleasure, and thus again interrogated me: —

"Is not knowledge a term common to different matters? For in arts of all kinds, he who knows any one of them is called a skilful man in the art of generalship, or of ruling, or of healing equally. But in divine and human affairs it is not so. Is there a knowledge which affords understanding of human and divine things, and then a thorough acquaintance with the divinity and the righteousness of them?"

"Assuredly," I replied.

"What, then? Is it in the same way we know man and God, as we know music, and arithmetic, and astronomy, or any other similar branch?"

"By no means," I replied.

"You have not answered me correctly, then," he said; "for some [branches of knowledge] come to us by learning, or by some employment, while of others we have knowledge by sight. Now, if one were to tell you that there exists in India an animal with a nature unlike all others, but of such and such a kind, multiform and various, you would not know it before you saw it; but neither would you be competent to give any account of it, unless you should hear from one who had seen it."

"Certainly not," I said.

"How then," he said, "should the philosophers judge correctly about God, or speak any truth, when they have no knowledge of Him, having neither seen Him at any time, nor heard Him?"

"But, father," said I, "the Deity cannot be seen merely by the eyes, as other living beings can, but is discernible to the mind alone, as Plato says; and I believe him."

Chap. IV. — The Soul of Itself Cannot See God.

"Is there then," says he, "such and so great power in our mind? Or can a man not perceive by sense sooner? Will the mind of man see God at any time, if it is uninstructed by the Holy Spirit?"

"Plato indeed says," replied I, "that the mind's eye is of such a nature, and has been given for this end, that we may see that very Being when the mind is pure itself, who is the cause of all discerned by the mind, having no colour, no form, no greatness — nothing, indeed, which the bodily eye looks upon; but it is something of this sort, he goes on to say, that is beyond all essence, unutterable and inexplicable, but alone honourable and good, coming suddenly into souls well-dispositioned, on account of their affinity to and desire of seeing Him."

"What affinity, then," replied he, "is there between us and God? Is the soul also divine and immortal, and a part of that very regal mind? And even as that sees God, so also is it attainable by us to conceive of the Deity in our mind, and thence to become happy?"

"Assuredly," I said.

"And do all the souls of all living beings comprehend Him?" he asked; "or are the souls of men of one kind and the souls of horses and of asses of another kind?"

"No; but the souls which are in all are similar," I answered.

"Then," says he, "shall both horses and asses see, or have they seen at some time or other, God?"

"No," I said; "for the majority of men will not, saving such as shall live justly, purified by righteousness, and by every other virtue."

"It is not, therefore," said he, "on account of his affinity, that a man sees God, nor because he has a mind, but because he is temperate and righteous?"

"Yes," said I; "and because he has that whereby he perceives God."

"What then? Do goats or sheep injure any one?"

"No one in any respect," I said.

"Therefore these animals will see [God] according to your account," says he.

"No; for their body being of such a nature, is an obstacle to them."

"He rejoined, "If these animals could assume speech, be well assured that they would with greater reason ridicule our body; but let us now dismiss this subject, and let it be conceded to you as you say. Tell me, however, this: Does the soul see [God] so long as it is in the body, or after it has been removed from it?"

"So long as it is in the form of a man, it is possible for it," I continue, "to attain to this by means of the mind; but especially when it has been set free from the body, and being apart by itself, it gets possession of that which it was wont continually and wholly to love."

"Does it remember this, then [the sight of God], when it is again in the man?"

"It does not appear to me so," I said.

"What, then, is the advantage to those who have seen [God]? or what has he who has seen more than he who has not seen, unless he remember this fact, that he has seen?"

"I cannot tell," I answered.

"And what do those suffer who are judged to be unworthy of this spectacle?" said he.

"They are imprisoned in the bodies of certain wild beasts, and this is their punishment."

"Do they know, then, that it is for this reason they are in such forms, and that they have committed some sin?"

"I do not think so."

"Then these reap no advantage from their punishment, as it seems; moreover, I would say that they are not punished unless they are conscious of the punishment."

"No indeed."

"Therefore souls neither see God nor transmigrate into other bodies; for they would know that so they are punished, and they would be afraid to commit even the most trivial sin afterwards. But that they can perceive that God exists, and that righteousness and piety are honourable, I also quite agree with you," said he.

"You are right," I replied.

Chap. V. — The Soul Is Not in Its Own Nature Immortal.

"These philosophers know nothing, then, about these things; for they cannot tell what a soul is."

"It does not appear so."

"Nor ought it to be called immortal; for if it is immortal, it is plainly unbegotten."

"It is both unbegotten and immortal, according to some who are styled Platonists."

"Do you say that the world is also unbegotten?"

"Some say so. I do not, however, agree with them."

"You are right; for what reason has one for supposing that a body so solid, possessing resistance, composite, changeable, decaying, and renewed every day, has not arisen from some cause? But if the world is begotten, souls also are necessarily begotten; and perhaps at one time they were not in existence, for they were made on account of men and other living creatures, if you will say that they have been begotten wholly apart, and not along with their respective bodies." "This seems to be correct."

"They are not, then, immortal?"

"No; since the world has appeared to us to be begotten."

"But I do not say, indeed, that all souls die; for that were truly a piece of good fortune to the evil. What then? The souls of the pious remain in a better place, while those of the unjust and wicked are in a worse, waiting for the time of judgment. Thus some which have appeared worthy of God never die; but others are punished so long as God wills them to exist and to be punished."

"Is what you say, then, of a like nature with that which Plato in Timaeus hints about the world, when he says that it is indeed subject to decay, inasmuch as it has been created, but that it will neither be dissolved nor meet with the fate of death on account of the will of God? Does it seem to you the very same can be said of the soul, and generally of all things? For those things which exist after God, or shall at any time exist, these have the nature of decay, and are such as may be blotted out and cease to exist; for God alone is unbegotten and incorruptible, and therefore He is God, but all other things after Him are created and corruptible. For this reason souls both die and are punished: since, if they were unbegotten, they would neither sin, nor be filled with folly, nor be cowardly, and again ferocious; nor would they willingly transform into swine, and serpents, and dogs and it would not indeed be just to compel them, if they be unbegotten. For that which is unbegotten is similar to, equal to, and the same with that which is unbegotten; and neither in power nor in honour should the one be preferred to the other, and hence there are not many things which are unbegotten: for if there were some difference between them, you would not discover the cause of the difference, though you searched for it; but after letting the mind ever wander to infinity, you would at length, wearied out, take your stand on one Unbegotten, and say that this is the Cause of all. Did such escape the observation of Plato and Pythagoras, those wise men," I said, "who have been as a wall and fortress of philosophy to us?"

Chap. VI. — These Things Were Unknown to Plato and Other Philosophers.

"It makes no matter to me," said he, "whether Plato or Pythagoras, or, in short, any other man held such opinions. For the truth is so; and you would perceive it from this. The soul assuredly is or has life. If, then, it is life, it would cause something else, and not itself, to live, even as motion would move something else than itself. Now, that the soul lives, no one would deny. But if it lives, it lives not as being life, but as the partaker of life; but that which partakes of anything, is different from that of which it does partake. Now the soul partakes of life, since God wills it to live. Thus, then, it will not even partake [of life] when God does not will it to live. For to live is not its attribute, as it is God's; but as a man does not live always, and the soul is not for ever conjoined with the body, since, whenever this harmony must be broken up, the soul leaves the body, and the man exists no longer; even so, whenever the soul must cease to exist, the spirit of life is removed from it, and there is no more soul, but it goes back to the place from whence it was taken."

Chap. VII. — The Knowledge of Truth to Be Sought from the Prophets Alone.

"Should any one, then, employ a teacher? I say, 'or whence may any one be helped, if not even in them there is truth?"

"There existed, long before this time, certain men more ancient than all those who are esteemed philosophers, both righteous and beloved by God, who spoke by the Divine Spirit, and foretold events which would take place, and which are now taking place. They are called prophets. These alone both saw and announced the truth to men, not their reverencing nor fearing any man, not influenced by a desire for glory, but speaking those things alone which they saw and which they heard, being filled with the Holy Spirit. Their writings are still extant, and he who has read them is very much helped in his knowledge of the beginning and end of things, and of those matters which the philosopher ought to know, provided he has believed them. For they did not use demonstration in their treatises, seeing that they were witnesses to the truth above all demonstration, and worthy of belief; and those events which have happened, and those which are happening, compel you to assent to the utterances made by them, although, indeed, they were entitled to credit on account of the miracles which they performed, since they both glorified the Creator, the God and Father of all things, and proclaimed His Son, the Christ [sent] by Him: which, indeed, the false prophets, who are filled with the lying unclean spirit, neither have done nor do, but venture to work certain wonderful deeds for the purpose of astonishing men, and glorify the spirits and demons of error. But pray that, above all things, the gates of light may be opened to you; for these things cannot be perceived or understood by all, but only by the man to whom God and His Christ have imparted wisdom."

Chap. VIII. — Justin by His Colloquy Is Kindled with Love to Christ.

"When he had spoken these and many other things, which there is no time for mentioning at present, he went away, bidding me attend to them; and I have not seen him since. But straightway a flame was kindled in my soul; and a love of the prophets, and of those men who are friends of Christ, possessed me: and whilst revolving his words in my mind, I found this philosophy alone to be safe and profitable. Thus, and for this reason, I am a philosopher. Moreover, I would wish that all, making a resolution similar to my own, do not keep themselves away from the words of the Saviour. For they possess a terrible power in themselves, and are sufficient to inspire those who turn aside from the path of rectitude with awe, while the sweetest rest is afforded those who make a diligent practice of them. If, then, you have any concern for yourself, and if you are eagerly looking for salvation, and if you believe in God, you may — since you are not indifferent to the matter — become acquainted with the Christ of God, and, after being initiated, live a happy life."

When I had said this, my beloved friends¹⁹ those who were with Trypho laughed; but he, smiling, says, "I approve of your other remarks, and admire the eagerness with which you study divine things; but it were better for you still to abide in the philosophy of Plato, or of some other man, cultivating endurance, self-control, and moderation, rather than be deceived by false words, and follow the opinions of men of no reputation. For if you remain in that mode of philosophy, and live blamelessly, a hope of a better destiny were left to you; but when you have forsaken God, and reposed confidence in man, what safety still awaits you? If, then, you are willing to listen to me [for I have already considered you a friend], first be circumcised, then observe what ordinances have been enacted with respect to the Sabbath, and the feasts, and the new moons of God; and, in a word, do all things which have been written in the law; and then perhaps you shall obtain mercy from God. But Christ — if He has indeed been born, and exists anywhere — is unknown, and does not even know Himself, and has no power until Elias come to anoint Him, and make Him manifest to all. And you, having accepted a groundless report, invent a Christ for yourselves, and for his sake are inconsiderately perishing."

Chap. IX. — The Christians Have Not Believed Groundless Stories.

"I excuse and forgive you, my friend," I said, "For you know not what you say, but have been persuaded by teachers who do not understand the Scriptures; and you speak, like a diviner whatever comes into your mind. But if you are willing to listen to an account of Him, how we have not been deceived, and shall not cease to confess Him, — although merits reproaches be heaped upon us, although the most terrible tyrant compel us to deny Him, — I shall prove to you as you stand here that we have not believed empty fables, or words without any foundation but words filled with the Spirit of God, and big with power, and flourishing with grace."

Then again those who were in His company laughed, and shouted in an unseemly manner. Then I rose up and was about to leave; but he, taking hold of my garment, said I should not accomplish that²⁰ until I had performed what I promised. "Let not, then, your companions be so tumultuous, or behave so disgracefully," I said. "But if they wish, let them listen in silence; or, if some better occupation prevent them, let them go away; while we, having retired to some spot, and resting there, may finish the discourse." It seemed good to Trypho that we should do so; and accordingly, having agreed upon it, we retired to the middle space of the Xystus. Two of his friends, when they had ridiculed and made game of our zeal, went off. And when we were come to that place, where there are stone seats on both sides, those with Trypho, having seated themselves on the one side, conversed with each other, some one of them having thrown in a remark about the war waged in Judaea.

Chap. X. — Trypho Blames the Christians for This Alone — The Non-Observance of the Law.

And when they ceased, I again addressed them thus: —

"Is there any other matter, my friends, in which we are blamed, than this, that we live not after the law, and are not circumsised in the flesh as your forefathers were, and do not observe sabbaths as you do? Are our lives and customs also slandered among you? And I ask this: have you also believed concerning us, that we eat men; and that after the feast, having extinguished the lights, we engage in promiscuous concubinage? Or do you condemn us in this alone, that we adhere to such tenets, and believe in an opinion, untrue, as you think?"

"This is what we are amazed at," said Trypho, "but those things about which the multitude speak are not worthy of belief; for they are most repugnant to human nature. Moreover, I am aware that your precepts in the so-called Gospel are so wonderful and so great, that I suspect no one can keep them; for I have carefully read them. But this is what we are most at a loss about: that you, professing to be pious, and supposing yourselves better than others, are not in any particular separated from them, and do not alter your mode of living from the nations, in that you observe no festivals or sabbaths, and do not have the rite of circumcision; and further, resting your hopes on a man that was crucified, you yet expect to obtain some good thing from God, while you do not obey His commandments. Have you not read, that soul shall be cut off from his people who shall not have been circumcised on the eighth day? And this has been ordained for strangers and for slaves equally. But you, despising this covenant rashly, reject the consequent duties, and attempt to persuade yourselves that you know God, when, however, you perform none of those things which they do who fear God. If, therefore, you can defend yourself on these points, and make it manifest in what way you hope for anything whatsoever, even though you do not observe the law, this we would very gladly hear from you, and we shall make other similar investigations."

Chap. XI. — The Law Abrogated; The New Testament Promised and Given by God.



"There will be no other God, O Typho, nor was there from eternity any other existing" (I thus addressed him), "but He who made and disposed all this universe. Nor do we think that there is one God for us, another for you, but that He alone is God who led your fathers out from Egypt with a strong hand and a high arm. Nor have we trusted in any other (for there is no other), but in Him in whom you also have trusted, the God of Abraham, and of Isaac, and of Jacob. But we do not trust through Moses or through the law; for then we would do the same as yourselves. But now I — (for I have read that there shall be a final law, and a covenant, the chiefest of all, which it is now incumbent on all men to observe, as many as are seeking after the inheritance of God. For the law promulgated on Horeb is now old, and belongs to yourselves alone; but this is for all universally. Now, law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one; and an eternal and final law — namely, Christ — has been given to us, and the covenant is trustworthy, after which there shall be no law, no commandment, no ordinance. Have you not read this which Isaiah says: 'Hearken unto Me, hearken unto Me, my people; and, ye kings, give ear unto Me: for a law shall go forth from Me, and My judgment shall be for a light to the nations. My righteousness approaches swiftly, and My salvation shall go forth, and nations shall trust in Mine arm?' 722 And by Jeremiah, concerning this same new covenant, He thus speaks: 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt' [Jer., 31:31, Jer., 31:32]. If, therefore, God proclaimed a new covenant which was to be instituted, and this for a light of the nations, we see and are persuaded that men approach God, leaving their idols and other unrighteousness, through the name of Him who was crucified, Jesus Christ, and abide by their confession even unto death, and maintain piety. Moreover, by the works and by the attendant miracles, it is possible for all to understand that He is the new law, and the new covenant, and the expectation of those who out of every people wait for the good things of God. For the true spiritual Israel, and descendants of Judah, Jacob, Isaac, and Abraham (who in uncircumcision was approved of and blessed by God on account of his faith, and called the father of many nations), are we who have been led to God through this crucified Christ, as shall be demonstrated while we proceed.

Chap. XII. — The Jews Violate the Eternal Law, and Interpret It That of Moses.

I also adduced another passage in which Isaiah exclaims: "Hear My words, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people: nations which know not Thee shall call on Thee; peoples who know not Thee shall escape to Thee, because of thy God, the Holy One of Israel; for He has glorified Thee." 23 This same law you have despised, and His new holy covenant you have slighted; and now you neither receive it, nor repent of your evil deeds. "For your ears are closed, your eyes are blinded, and the heart is hardened;" Jeremiah 24 has cried; yet not even then do you listen. The Lawgiver is present, yet you do not see Him; to the poor the Gospel is preached, the blind see, yet you do not understand. You have now need of a second circumcision, though you glory greatly in the flesh. The new law requires you to keep perpetual sabbath, and you, because you are idle for one day, suppose you are pious, not discerning why this has been commanded you; and if you eat unleavened bread, you say the will of God has been fulfilled. The Lord our God does not take pleasure in such observances; if there is any perjured person or a thief among you, let him cease to be so; if any adulterer, let him repent; then he has kept the sweet and true sabbaths of God. If any one has impure hands, let him wash and be pure.

Chap. XIII. — Isaiah Teaches That Sins Are Forgiven Through Christ's Blood.

"For Isaiah did not send you to a bath, there to wash away murder and other sins, which not even all the water of the sea were sufficient to purge; but, as might have been expected, this was that saving bath of the olden time which followed 25 those who repented, and who no longer were purified by the blood of goats and of sheep, or by the ashes of an heifer, or by the offerings of fine flour, but by faith through the blood of Christ, and through His death, who died for this very reason, as Isaiah himself said, when he spake thus: 'The Lord shall make bare His holy arm in the eyes of all the nations, and all the nations and the ends of the earth shall see the salvation of God. Depart ye, depart ye, depart ye, 26 go ye out from thence, and touch no unclean thing; go ye out of the midst of her, be ye clean that bear the vessels of the Lord, for 27 ye go not with haste. For the Lord shall go before you, and the Lord, the God of Israel, shall gather you together. Behold, my servant shall deal prudently; and He shall be exalted, and be greatly glorified. As many were astonished at Thee, so Thy form and Thy glory shall be marred more than men. So shall many nations be astonished at Him, and the kings shall shut their mouths; for that which had not been told them concerning Him shall they see, and that which they had not heard shall they consider. Lord, who hath believed our report? and to whom is the arm of the Lord revealed? We have announced Him as a child before Him, as a root in a dry ground. He hath no form or comeliness, and when we saw Him He had no form or beauty; but His form is dishonoured, and falls more than the sons of men. He is a man in affliction, and acquainted with bearing sickness, because His face has been turned away; He was despised, and we esteemed Him not. He bears our sins, and is distressed for us; and we esteemed Him to be in toil and in affliction, and in evil treatment. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him. With His stripes we are healed. All we, like sheep, have gone astray. Every man has turned to his own way; and the Lord laid on Him our iniquities, and by reason of His oppression He opens not His mouth. He was brought as a sheep to the slaughter; and as a lamb before her shearer is dumb, so He openeth not His mouth. In His humiliation His judgment was taken away. And who shall declare His generation? For His life is taken from the earth. Because of the transgressions of my people He came unto death. And I will give the wicked for His grave, and the rich for His death, because He committed no iniquity, and deceit was not found in His mouth. And the Lord wills to purify Him from affliction. If he has been given for sin, your soul shall see a long-lived seed. And the Lord wills to take His soul away from trouble, to show Him light, and to form Him in understanding, to justify the righteous One who serves many well. And He shall bear our sins; therefore He shall inherit many, and shall divide the spoil of the strong, because His soul was delivered to death; and He was numbered with the transgressors, and He bare the sins of many, and was delivered for their transgression. Sing, O barren, who bearest not; break forth and cry aloud, thou who dost not travail in pain: for more are the children of the desolate than the children of the married wife. For the Lord said, Enlarge the place of thy tent and of thy curtains; fix them, spare not, lengthen thy cords, and strengthen thy stakes; stretch forth to thy right and thy left; and thy seed shall inherit the Gentiles, and thou shalt make the desolate cities to be inhabited. Fear not because thou art ashamed, neither be thou confounded because thou hast been reproached; for thou shalt forget everlasting shame, and shalt not remember the reproach of thy widowhood, because the Lord has made a name for Himself, and He who has redeemed thee shall be called through the whole earth the God of Israel. The Lord has called thee as 28 a woman forsaken and grieved in spirit, as 29 a woman hated from her youth: 29

Chap. XIV. — Righteousness Is Not Placed in Jewish Rites, but in the Conversion of the Heart Given in Baptism by Christ.

"By reason, therefore, of this laver of repentance and knowledge of God, which has been ordained on account of the transgression of God's people, as Isaiah cries, we have believed, and testify that that very baptism which he announced is alone able to purify those who have repented; and this is the water of life. But the cisterns which you have dug for yourselves are broken and profane to you. For what is the use of that baptism which cleanses the flesh and body alone? Baptize the soul from wrath and from covetousness, from envy, and from hatred; and, lo! the body is pure. For this is the symbolic significance of unleavened bread, that you do not commit the old deeds of wicked leaven. But you have understood all things in a carnal sense, and you suppose it to be piety if you do such things, while your souls are filled with deceit, and, in short, with every wickedness. Accordingly, also, after the seven days of eating unleavened bread, God commanded them to mingle new leaven, that is, the performance of other works, and not the imitation of the old and evil works. And because this is what His new Lawgiver demands of you, I shall again refer to the words which have been quoted by me, and to others also which have been passed over. They are related by Isaiah to the following effect: 'Hearken to me, and your soul shall live; and I will make with you an everlasting covenant, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the nations. Nations which know not Thee shall call on Thee; and peoples who know not Thee shall escape unto Thee, because of Thy God, the Holy One of Israel, for He has glorified Thee. Seek ye God; and when you find Him, call on Him, so long as He may be nigh you. Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will obtain mercy, because He will abundantly pardon your sins. For my thoughts are not as your thoughts, neither are my ways as your ways; but as far removed as the heavens are from the earth, so far is my way removed from your way, and your thoughts from my thoughts. For as the snow or the rain descends from heaven, and shall not return till it waters the earth, and makes it bring forth and bud, and gives seed to the sower and bread for food, so shall My word be that goeth forth out of My mouth: it shall not return until it shall have accomplished all that I desired, and I shall make My commandments prosperous. For ye shall go out with joy, and be taught with gladness. For the mountains and the hills shall leap while they expect you, and all the trees of the fields shall applaud with their branches; and instead of the thorn shall come up the cypress, and instead of the brier shall come up the myrtle. And the Lord shall be for a name, and for an everlasting sign, and He shall not fail' (Isa., 55:3 to end). Of these and such like words written by the prophets, O Typho," said I, "some have reference to the first advent of Christ, in which He is preached as inglorious, obscure, and of mortal appearance; but others had reference to His second advent, when He shall appear in glory and above the clouds; and your nation shall see and know Him whom they have pierced, as Hosea, one of the twelve prophets, and Daniel, foretold.

Chap. XV. — In What the True Fasting Consists.

"Learn, therefore, to keep the true fast of God, as Isaiah says, that you may please God. Isaiah has cried thus: 'Shout vehemently, and do not spare: lift up thy voice as with a trumpet, and show My people their transgressions, and the house of Jacob their sins. They seek Me from day to day, and desire to know My ways, as a nation that did righteousness, and forsook not the judgment of God. They ask of Me now righteous judgment, and desire to draw near to God, saying, Wherefore have we fasted, and Thou seest not? and afflicted our souls, and Thou hast not known? Because in the days of your fasting you find your own pleasure, and oppress all those who are subject to you. Behold, ye fast for strifes and debates, and smite the humble with your fists. Why do ye fast for Me, as to-day, so that your voice is heard aloud? This is not the fast which I have chosen, the day in which a man shall afflict his soul. And not even if you bind your neck like a ring, or clothe yourself in sackcloth and ashes, shall you call this a fast, and a day acceptable to the Lord. This is not the fast which I have chosen, saith the Lord, but loose every unrighteous bond, dissolve the terms of wrongous covenants, let the oppressed go free, and avoid every iniquitous contract. Deal thy bread to the hungry, and lead the homeless poor under thy dwelling; if thou seest the naked, clothe him; and do not hide thyself from thine own flesh. Then shall thy light break forth as the morning, and thy garments 30 shall rise up quickly; and thy righteousness shall go before thee, and the glory of God shall envelope thee. Then shalt thou cry, and the Lord shall hear thee: while thou art speaking, He will say, Behold, I am here. And if thou take away from thee the yoke, and the stretching out of the hand, and the word of murmuring; and shall give heartily thy bread to the hungry, and shall satisfy the afflicted soul; then shall thy light arise in the darkness, and thy darkness shall be as the noon-day; and thy God shall be with thee continually, and thou shalt be satisfied according as thy soul desireth, and thy bones shall become fat, and shall be as a watered garden, and as a fountain of water, or as a land where water falls not.' (Isa., 58:1-12) 'Circumcise, therefore, the foreskin of your heart,' as the words of God in all these passages demand."

Chap. XVI. — Circumcision Given as a Sign, That the Jews Might Be Driven Away for Their Evil Deeds Done to Christ and the Christians.

"And God himself proclaimed by Moses, speaking thus: 'And circumcise the hardness of your hearts, and no longer stiffen the neck. For the Lord your God is both Lord of lords, and a

great, mighty, and terrible God, who regardeth not persons, and taketh not rewards.' (Deu_10:16) And in Leviticus: 'Because they have transgressed against Me, and despised Me, and because they have walked contrary to Me, I also walked contrary to them, and I shall cut them off in the land of their enemies. Then shall their uncircumcised heart be turned.' (Lev_26:40, Lev_26:41) For the circumcision according to the flesh, which is from Abraham, was given for a sign: that you may be separated from other nations, and from us; and that you alone may suffer that which you now justly suffer; and that your land may be desolate, and your cities burned with fire; and that strangers may eat your fruit in your presence, and not one of you may go up to Jerusalem.³¹ For you are not recognised among the rest of men by any other mark than your fleshly circumcision. For none of you, I suppose, will venture to say that God neither did nor does foresee the events, which are future, nor fore-ordained his deserts for each one. Accordingly, these things have happened to you in fairness and justice, for you have slain the Just One, and His prophets before Him; and now you reject those who hope in Him, and in Him who sent Him — God the Almighty and Maker of all things — cursing in your synagogues those that believe on Christ. For you have not the power to lay hands upon us, on account of those who now have the mastery. But as often as you could, you did so. Wherefore God, by Isaiah, calls to you, saying, 'Behold how the righteous man perished, and no one regards it. For the righteous man is taken away from before iniquity. His grave shall be in peace, he is taken away from the midst. Draw near hither, ye lawless children, seed of the adulterers, and children of the whore. Against whom have you sported yourselves, and against whom have you opened the mouth, and against whom have you loosened the tongue?' (Isa_57:1-4)

FOOTNOTES

1 Titus Xystus, on the authority of Euseb. (iv. 16), was at Ephesus. There, Philostratus mentions, Apollonius was wont to have disputations. — Otto.

2 Euseb. (iv. 11): "Justin, in philosopher's garb, preached the word of God."

3 In jest, no doubt, because quoting a line from Homer, *Il.*, vi. 123. *ἢς δὲ αὐτῶν, φίλων, καταθνήσκων ἀνθρώπων.*

4 *J.* c., "A Hebrew of the Hebrews" (Phi_3:5.)

5 The war instigated by Bar Cochba.

6 The opinions of Stoics. — Otto.

7 The Platonists.

8 of some omit, and put *θεῶν* (of prev. cl. in this cl., reading so: "Philosophy is the greatest possession, and most honourable, and introduces us to God," etc.

9 Maranus thinks that those who are different from the masters of practical philosophy are called Theoreticos. I do not know whether they may be better designated Sceptics or Pyrrhonists. — Otto.

10 Julian, *Orat.*, vi., says: "Let no one divide our philosophy into many parts, or cut it into many parts, and especially let him not make many out of one: for as truth is one, so also is philosophy."

11 Either Flavia Neapolis is indicated, or Ephesus. — Otto.

12 Narrating his progress in the study of Platonic philosophy, he elegantly employs this title phrase of Plato's. — Otto.

13 Philology, used here to denote the exercise of reason.

14 Philology, used here to denote the exercise of speech. The two-fold use of *λόγος* — oratio and ratio — ought to be kept in view. The old man uses it in the former, Justin in the latter, sense.

15 "Beside."

16 Otto says: If the old man begins to speak here, then *ὅστις* must be read for *ὅστιν*. The received text makes it appear that Justin continues a quotation, or the substance of it, from Plato.

17 According to one interpretation, this clause is applied to God: "if you believe in God, seeing He is not indifferent to the matter," etc. Maranus says that it means: A Jew who reads so much of Christ in the Old Testament, cannot be indifferent to the things which pertain to Him.

18 Literally: having become perfect. Some refer the words to perfection of character; some initiation by baptism.

19 Latin version, "beloved Pampelius."

20 According to another reading, "I did not leave."

21 Editors suppose that Justin inserts a long parenthesis here, from "for" to "Egypt." It is more natural to take this as an anacoluthon. Justin was going to say, "But now we trust through Christ," but feels that such a statement requires preliminary explanation.

22 According to the LXX, Isa_51:4, Isa_51:5

23 Isa_55:3, according to LXX.

24 Not in Jeremiah; some would insert, in place of Jeremiah, Isaiah or John. [Joh_12:40; Isa_6:10; where see full references in the English margin. But comp. Jer_7:24, Jer_7:26, Jer_11:5, and Jer_17:23.]

25 1Co_10:4. Otto reads: which he mentioned and which was for those who repented.

26 Three times in Justin, not in LXX.

27 Deviating slightly from LXX, omitting a clause.

28 LXX, "not as," etc.

29 Isa_52:10, following LXX, on to Isa_54:6.

30 *ἰσχυρά*; some read *ἰσχυρὰ*, as in LXX, "thy health," the better reading probably.

31 See *Apol.*, i. 47. The Jews [By Hadrian's recent edict] were prohibited by law from entering Jerusalem on pain of death. And so Justin sees in circumcision their own punishment.

**Sinners In the Hands of an Angry God Jonathan Edwards (1703-1758) Enfield, Connecticut
July 8, 1741**

Their foot shall slide in due time. Deuteronomy 32:35

In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God's visible people, and who lived under the means of grace; but who, notwithstanding all God's wonderful works towards them, remained (as vers 28.) void of counsel, having no understanding in them. Under all the cultivations of heaven, they brought forth bitter and poisonous fruit, as in the two verses next preceding the text. -- The expression I have chosen for my text, **their foot shall slide in due time**, seems to imply the following things, relating to the punishment and destruction to which these wicked Israelites were exposed.

1. That they were always exposed to **destruction**; as one that stands or walks in slippery places is always exposed to fall. This is implied in the manner of their destruction coming upon them, being represented by their foot sliding. The same is expressed, [Psalm 73:18](#), "*Surely thou didst set them in slippery places; thou castedst them down into destruction*."
2. It implies, that they were always exposed to **sudden unexpected** destruction. As he that walks in slippery places is every moment liable to fall, he cannot foresee one moment whether he shall stand or fall the next; and when he does fall, he falls at once without warning. Which is also expressed in [Psalm 73:18,19](#), "*Surely thou didst set them in slippery places; thou castedst them down into destruction: How are they brought into desolation as in a moment!*"
3. Another thing implied is, that they are liable to fall **of themselves**, without being thrown down by the hand of another; as he that stands or walks on slippery ground needs nothing but his own weight to throw him down.
4. That the reason why they are not fallen already and do not fall now is only that God's appointed time is not come. For it is said, that when that due time, or appointed time comes, **their foot shall slide**. Then they shall be left to fall, as they are inclined by their own weight. God will not hold them up in these slippery places any longer, but will let them go; and then, at that very instant, they shall fall into destruction; as he that stands on such slippery declining ground, on the edge of a pit, he cannot stand alone, when he is let go he immediately falls and is lost.

The observation from the words that I would now insist upon is this. -- "There is nothing that keeps wicked men at any one moment out of hell, but the mere pleasure of God." -- By the **mere** pleasure of God, I mean his **sovereign** pleasure, his arbitrary will, restrained by no obligation, hindered by no manner of difficulty, any more than if nothing else but God's mere will had in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment. -- The truth of this observation may appear by the following considerations.

1. There is no want of **power** in God to cast wicked men into hell at any moment. Men's hands cannot be strong when God rises up. The strongest have no power to resist him, nor can any deliver out of his hands. -- He is not only able to cast wicked men into hell, but he can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty to subdue a rebel, who has found means to fortify himself, and has made himself strong by the numbers of his followers. But it is not so with God. There is no fortress that is any defence from the power of God. Though hand join in hand, and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces. They are as great heaps of light chaff before the whirlwind; or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or slinge a slender thread that any thing hangs by: thus easy is it for God, when he pleases, to cast his enemies down to hell. What are we, that we should think to stand before him, at whose rebuke the earth trembles, and before whom the rocks are thrown down?
2. They **deserve** to be cast into hell; so that divine justice never stands in the way, it makes no objection against God's using his power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "*Cut it down, why cumbereth it the ground?*" [Luke 13:7](#). The sword of divine justice is every moment brandished over their heads, and it is nothing but the hand of arbitrary mercy, and God's mere will, that holds it back.
3. They are already under a sentence of **condemnation** to hell. They do not only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between him and mankind, is gone out against them, and stands against them; so that they are bound over already to hell. [John 3:18](#), "*He that believeth not is condemned already.*" So that every unconverted man properly belongs to hell; that is his place; from thence he is, [John 8:23](#), "*Ye are from beneath.*" And thither he is bound; it is the place that justice, and God's word, and the sentence of his unchangeable law assign to him.
4. They are now the objects of that very same **anger** and wrath of God, that is expressed in the torments of hell. And the reason why they do not go down to hell at each moment, is not because God, in whose power they are, is not then very angry with them; as he is with many miserable creatures now tormented in hell, who there feel and bear the fierceness of his wrath. Yea, God is a great deal more angry with great numbers that are now on earth; yea, doubtless, with many that are now in this congregation, who it may be are at ease, than he is with many of those who are now in the flames of hell.

So that it is not because God is unmindful of their wickedness, and does not resent it, that he does not let loose his hand and cut them off. God is not altogether such an one as themselves, though they may imagine him to be so. The wrath of God burns against them, their damnation does not slumber; the pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whet, and held over them, and the pit hath opened its mouth under them.

5. The **devil** stands ready to fall upon them, and seize them as his own, at what moment God shall permit him. They belong to him; he has their souls in his possession, and under his dominion. The scripture represents them as his goods, [Luke 11:12](#). The devils watch them; they are ever by them at their right hand; they stand waiting for them, like greedy hungry lions that see their prey, and expect to have it, but are for the present kept back. If God should withdraw his hand, by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.
6. There are in the souls of wicked men those hellish **principles** reigning, that would presently kindle and flame out into hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men, a foundation for the torments of hell. There are those corrupt principles, in reigning power in them, and in full possession of them, that are seeds of hell fire. These principles are active and powerful, exceeding violent in their nature, and if it were not for the restraining hand of God upon them, they would soon break out, they would flame out after the same manner as the same corruptions, the same entity does in the hearts of damned souls, and would beget the same torments as they do in them. The souls of the wicked are in scripture compared to the troubled sea, [Isa 57:20](#). For the present, God restrains their wickedness by his mighty power, as he does the raging waves of the troubled sea, saying, "*Hitherto shall thou come, but no further.*" but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of man is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraints, whereas if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so if sin was not restrained, it would immediately turn the soul into fiery oven, or a furnace of fire and brimstone.
7. It is no security to wicked men for one moment, that there are no visible means of death at hand. It is no security to a natural man, that he is now in health, and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger in any respect in his circumstances. The manifold and continual experience of the world in all ages, shows this is no evidence, that a man is not on the very brink of eternity, and that the next step will not be into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noon-day; the sharpest sight cannot discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending them to hell, that there is nothing to make it appear, that God had need to be at the expense of a miracle, or go out of the ordinary course of his providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world, are so in God's hands, and so universally and absolutely subject to His power and determination, that it does not depend at all the less on the mere will of God, whether sinners shall at any moment go to hell, than if means were never made use of, or at all concerned in the case.

8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, divine providence and universal experience do also bear testimony. There is this clear evidence that men's own wisdom is no security to them from death; that if it were otherwise we should see some difference between the wise and politic men of the world, and others, with regard to their flatteries to early and unexpected death: but how is it in fact? [Eccles. 2: 16](#), "How doeth the wise man? even as the fool."

9. All wicked men's pains and **contrivance** which they use to escape hell, while they continue to reject Christ, and so remain wicked men, do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do. Every one lays out matters in his own mind how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes will not fail. They hear indeed that there are but few saved, and that the greater part of men that have died heretofore are gone to hell; but each one imagines that he lays out matters better for his own escape than others have done. He does not intend to come to that place of torment; he says within himself, that he intends to take effectual care, and to order matters so for himself as not to fail.

But the foolish children of men miserably delude themselves in their own schemes, and in confidence in their own strength and wisdom; they trust to nothing but a shadow. The greater part of those who heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell; and it is not because they were not as wise as those who are now alive: it was not because they did not lay out matters as well for themselves to secure their own escape. If we could speak with them, and inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be the subjects of misery: we doubtless, should hear one and another reply, "No, I never intended to come here: I had laid out matters otherwise in my mind; I thought I should contrive well for myself – I thought my scheme good. I intended to take effectual care; but it came upon me unexpected; I did not look for it at that time, and in that manner; it came as a thief – Death outwitted me: God's wrath was too quick for me. Oh, my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying, Peace and safety, then sudden destruction came upon me."

10. God has laid himself under no **obligation**, by any promise to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life, or of any deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace who are not the children of the covenant, who do not believe in any of the promises, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest, that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, His anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

Application

The use of this awful subject may be for awakening unconverted persons in this congregation. This that you have heard is the case of every one of you that are out of Christ. – That world of misery, that lake of burning brimstone, is extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is hell's wide gaping mouth open; and you have nothing to stand upon, nor any thing to take hold of; there is nothing between you and hell but the air; it is only the power and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of hell, but do not see the hand of God in it; but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw his hand, they would avail no more to keep you from falling, than the thin air to hold up a person that is suspended in it.

Your wickedness makes you as it were heavy as lead, and to tend downwards with great weight and pressure towards hell; and if God should let you go, you would immediately sink and swiftly descend and plunge into the bottomless gulf, and your healthy constitution, and your own care and prudence, and best contrivance, and all your righteousness, would have no more influence to uphold you and keep you out of hell, than a spider's web would have to stop a falling rock. Were it not for the sovereign pleasure of God, the earth would not bear you one moment; for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you to give you light to serve sin and Satan; the earth does not willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with, and do not willingly subserve to any other purpose, and groan when they are abused to purposes so directly contrary to their nature and end. And the world would sweep you out, were it not for the sovereign hand of him who hath subjected it in hope. There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God, it would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays his rough wind; otherwise it would come with fury, and your destruction would come like a whirlwind, and you would be like the chaff on the summer threshing floor.

The wrath of God is like great waters that are dammed for the present; they increase more and more, and rise higher and higher, till an outlet is given; and the longer the stream is stopped, the more rapid and mighty is its course, when once it is let loose. It is true, that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the mean time is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising, and waxing more and more mighty; and there is nothing but the mere pleasure of God, that holds the waters back, that are unwilling to be stopped, and press hard to go forward. If God should only withdraw his hand from the flood-gate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God, would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string, and justice bends the arrow at your heart, and strains the bow, and it is nothing but the mere pleasure of God, and that of an angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood. Thus all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all you that were never born again, and made new creatures, and raised from being dead in sin, to a state of new, and before altogether unexperienced light and life, are in the hands of an angry God. However you may have reformed your life in many things, and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God, it is nothing but his mere pleasure that keeps you from being this moment swallowed up in everlasting destruction. However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from being in the like circumstances with you, see that it was so with them; for destruction came suddenly upon most of them; when they expected nothing of it, and while they were saying, Peace and safety: now they see, that those things on which they depended for peace and safety, were nothing but thin air and empty shadows.

The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect over the fire, abhors you, and is dreadfully provoked: his wrath towards you burns like fire; he looks upon you as worthy of nothing else, but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times more abominable in his eyes, than the most hateful venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else, that you did not go to hell the last night; that you was suffered to awake again in this world, after you closed your eyes to sleep. And there is no other reason to be given, why you have not dropped into hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given why you have not gone to hell, since you have sat here in the house of God, provoking his pure eyes by your sinful wicked manner of attending his solemn worship. Yea, there is nothing else that is to be given as a reason why you do not this very moment drop down into hell.

O sinner! Consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any Mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you ever have done, nothing that you can do, to induce God to spare you one moment. – And consider here more particularly,

1. **Whose** wrath it is: it is the wrath of the infinite God. If it were only the wrath of man, though it were of the most potent prince, it would be comparatively little to be regarded. The wrath of kings is very much dreaded, especially of absolute monarchs, who have the possessions and lives of their subjects wholly in their power, to be disposed of at their mere will. [Prov. 20:2](#), "The fear of a king is as the roaring of a lion: Whoso provoketh him to anger, sinneth against his own soul." The subject that very much engages an arbitrary prince, is liable to suffer the most extreme torments that human art can invent, or human power can inflict. But the greatest earthly potentates in their greatest majesty and strength, and when clothed in their greatest terrors, are but feeble, despicable worms of the dust, in comparison of the great and almighty Creator and King of heaven and earth. It is but little that they can do, when most enraged, and when they have exerted the utmost of their fury. All the kings of the earth, before God, are as grasshoppers; they are nothing, and less than nothing: both their love and their hatred is to be despised. The wrath of the great King of kings, is as much more terrible than theirs, as his majesty is greater. [Luke 12:4,5](#), "And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear: fear him, which after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him."

2. It is the **ferocity** of his wrath that you are exposed to. We often read of the fury of God; as in [Isa. 59:18](#), "According to their deeds, accordingly he will repay fury to his adversaries." So [Isa. 66:15](#), "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." And in many other places. So, [Rev. 19:15](#), we read of "the wine press of the fierceness and wrath of Almighty God." The words are exceeding terrible. If it had only been said, "the wrath of God," the words would have implied that which is infinitely dreadful; but it is "the fierceness and wrath of God." The fury of God the fierceness of Jehovah! Oh, how dreadful that must be! Who can utter or conceive what such expressions carry in them! But it is also "the fierceness and wrath of Almighty God." As though there would be a very great manifestation of his almighty power in what the fierceness of his wrath should inflict, as though omnipotence should be as it were enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. Oh! then, what will be the consequence! What will become of the poor worms that shall suffer it! Whose hands can be strong? And whose heart can endure? To what a dreadful, inexpressible, inconceivable depth of misery must the poor creature be sunk who shall be the subject of this!

Consider this, you that are here present, that yet remain in an unregenerate state. That God will execute the fierceness of his anger, implies, that he will inflict wrath without any pity. When God beholds the ineffable extremity of your case, and sees your torment to be so vastly disproportioned to your strength, and sees how your poor soul is crushed, and sinks down, as it were, into an infinite gloom; he will have no compassion upon you, he will not forbear the executions of his wrath, or in the least lighten his hand; there shall be no moderation or mercy, nor will God then at all stay his rough wind; he will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you shall **not suffer beyond what strict justice requires**. Nothing shall be withheld, because it is so hard for you to bear. [Ezek. 9:10](#), "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet I will not hear them." Now God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy. But when once the day of mercy is past, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God, as to any regard to your welfare. God will have no other use to put you to, but to suffer misery; you shall be continued in being to no other end; for you will be a vessel of wrath fitted to destruction; and there will be no other use of this vessel, but to be filled full of wrath. God will be so far from pitying you when you cry to him, that it is said he will only "laugh and mock." [Prov. 1:25, 26](#), etc.

How awful are those words, [Isa. 63:3](#), which are the words of the great God, "I will tread them in mine anger, and will trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment." It is perhaps impossible to conceive of words that carry in them greater manifestations of these three things, viz. contempt, and hatred, and fierceness of indignation. If you cry to God to pity you, he will be so far from pitying you in your doleful case, or showing you the least regard or favour, that instead of that, he will only tread you under foot. And though he will know that you cannot bear the weight of omnipotence treading upon you, yet he will not regard that, but he will crush you under his feet without mercy; he will crush out your blood, and make it fly, and it shall be sprinkled on his garments, so as to stain all his raiment. He will not only hate you, but he will have you in the utmost contempt; no place shall be thought fit for you, but under his feet to be trodden down as the mire of the streets.

3. The **misery** you are exposed to is that which God will inflict to that end, that he might show what that wrath of Jehovah is. God hath had it on his heart to show to angels and men, both how excellent his love is, and also how terrible his wrath is. Sometimes earthly kings have a mind to show how terrible their wrath is, by the extreme punishments they would execute on those that would provoke them. Nebuchadnezzar, that mighty and haughty monarch of the Chaldean empire, was willing to show his wrath when enraged with Shadrach, Meshach, and Abednego; and accordingly gave orders that the burning fiery furnace should be heated seven times hotter than it was before; doubtless, it was raised to the utmost degree of fierceness that human art could raise it. But the great God is also willing to show his wrath, and magnify his awful majesty and mighty power in the extreme sufferings of his enemies. [Rom. 9:22](#), "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?" And seeing this is his design, and what he has determined, even to show how terrible the unrestrained wrath, the fury and fierceness of Jehovah is, he will do it to effect. There will be something accomplished and brought to pass that will be dreadful with a witness. When the great and angry God hath risen up and executed his awful vengeance on the poor sinner, and the wretch is actually suffering the infinite weight and power of his indignation, then will God call upon the whole universe to behold that awful majesty and mighty power that is to be seen in it. [Isa. 33:12-14](#), "And the people shall be as the burnings of lime, as thorns cut up shall they be burnt in the fire. Hear ye that are far off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites," etc.

Thus it will be with you that are in an unconverted state, if you continue in it; the infinite might, and majesty, and terribleness of the omnipotent God shall be magnified upon you, in the ineffable strength of your torments. You shall be tormented in the presence of the holy angels, and in the presence of the Lamb; and when you shall be in this state of suffering, the glorious inhabitants of heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it, they will fall down and adore that great power and majesty. [Isa. 66:23-24](#), "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh."

4. It is **everlasting** wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite horrible misery. When you look forward, you shall see a long for ever, a boundless duration before you, which will swallow up your thoughts, and amaze your soul; and you will absolutely despair of ever having any deliverance, any end, any mitigation, any rest at all. You will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this almighty merciless vengeance; and then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite. Oh, who can express what the state of a soul in such circumstances is! All that we can possibly say about it, gives but a very feeble, faint representation of it; it is inexpressible and inconceivable. For "who knows the power of God's anger?"

How dreadful is the state of those that are daily and hourly in the danger of this great wrath and infinite misery! But this is the dismal case of every soul in this congregation that has not been born again, however moral and strict, sober and religious, they may otherwise be. Oh that you would consider it, whether you be young or old! There is reason to think, that there are many in this congregation now hearing this discourse, that will actually be the subjects of this very misery to all eternity. We know not who they are, or in what seats they sit, or what thoughts they now have. It may be they are now at ease, and hear all these things without much disturbance, and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person, and but one, in the whole congregation, that was to be the subject of this misery, what an awful thing would it be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might all the rest of the congregation lift up a lamentable and bitter cry over him! But, alas! instead of one, how many is it likely will remember this discourse in hell? And it would be a wonder, if some that are now present should not be in hell in a very short time, even before this year is out. And it would be no wonder if some persons, that now sit here, in some seats of this meeting-house, in health, quiet and secure, should be there before tomorrow morning. Those of you that finally continue in a natural condition, that shall keep out of hell longest will be there in a little time; for your damnation does not slumber; it will come swiftly, and, in all probability, very suddenly upon many of you. You have reason to wonder that you are not already in hell. It is doubtless the case of some whom you have seen and known, that never deserved hell more than you, and that heretofore appeared as likely to have been now alive as you. Their case is past all hope; they are crying in extreme misery and perfect despair; but here you are in the land of the living and in the house of God, and have an opportunity to obtain salvation. What would not those poor damned hopeless souls give for one day's opportunity such as you now enjoy!

And now you have an extraordinary opportunity, a day wherein Christ has thrown the door of mercy wide open, and stands in calling and crying with a loud voice to poor sinners; a day wherein many are flocking to him, and pressing into the kingdom of God. Many are daily coming from the east, west, north and south; many that were very lately in the same miserable condition that you are in, are now in a happy state, with their hearts filled with love to him who has loved them, and washed them from their sins in his own blood, and rejoicing in hope of the glory of God. How awful is it to be left behind at such a day! To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart, while you have cause to mourn for sorrow of heart, and howl for vexation of spirit! How can you rest one moment in such a condition? Are not your souls as precious as the souls of the people at Suffered, where they are flocking from day to day to Christ?

Are there not many here who have lived long in the world, and are not to this day born again? and so are aliens from the commonwealth of Israel, and have done nothing ever since they have lived, but treasure up wrath against the day of wrath? Oh, sirs, your case, in an especial manner, is extremely dangerous. Your guilt and hardness of heart is extremely great. Do you not see how generally persons of your years are passed over and left, in the present remarkable and wonderful dispensation of God's mercy? You had need to consider yourselves, and awake thoroughly out of sleep. You cannot bear the fierceness and wrath of the infinite God. — And you, young men, and young women, will you neglect this precious season on which you now enjoy, when so many others of your age are renouncing all youthful vanities, and flocking to Christ? You especially have now an extraordinary opportunity; but if you neglect it, it will soon be with you as with those persons who spent all the precious days of youth in sin, and are now come to such a dreadful pass in blindness and hardness. — And you, children, who are unconverted, do not you know that you are going down to hell, to bear the dreadful wrath of that God, who is now angry with you every day and every night? Will you be content to be the children of the devil, when so many other children in the land are converted, and are become the holy and happy children of the King of kings?

And let every one that is yet out of Christ, and hanging over the pit of hell, whether they be old men and women, or middle-aged, or young people, or little children, now hearken to the loud calls of God's word and providence. This acceptable year of the Lord, a day of such great favour to some, will doubtless be a day of as remarkable vengeance to others. Men's hearts harden, and their guilt increases apace at such a day as this, if they neglect their souls; and never was there so great danger of such persons being given up to hardness of heart and blindness of mind. God seems now to be hastily gathering in his elect in all parts of the land; and probably the greater part of adult persons that ever shall be saved, will be brought in now in a little time, and that it will be as it was on the great out-pouring of the Spirit upon the Jews in the apostles' days; the election will obtain, and the rest will be blinded. If this should be the case with you, you will eternally curse this day, and will curse the day that ever you were born, to see such a season of the pouring out of God's Spirit, and will wish that you had died and gone to hell before you had seen it. Now undoubtedly it is, as it was in the days of John the Baptist, the axe is in an extraordinary manner laid at the root of the trees, that every tree which brings not forth good fruit, may be hewn down and cast into the fire.

Therefore, let every one that is out of Christ, now awake and fly from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over a great part of this congregation. Let every one fly out of Sodom: "Haste and escape for your lives, look not behind you, escape to the mountain, lest you be consumed."

OUR SAVIOUR

The work of Our Saviour
Past - Present - Future

by
Oliver B. Greene

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Introduction

The Word of God clearly reveals that all things were created by and for the Lord Jesus Christ, the Son of God, "who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist" (Col. 1:15-17).

God is perfect. Therefore when He created this universe and everything in it His creation was perfect. But when Adam fell, God's perfect creation was marred and scarred by the entrance of sin, it was brought into bondage and corruption, and the work of redemption became a necessity. Since no creature of God was capable of or fitted for the work of redeeming lost man and delivering the whole creation from corruption, the only One who could bring about redemption was the Son of God, the Creator Himself - yes, very God in flesh. He alone could undertake and perform the mighty work of redemption. All things are to the honor and glory of God, but to accomplish this, God had to appear on this earth in the form of man - and He did exactly that:

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:18, 19).

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:1-4).

The work of Christ is threefold - past, present, and future - and it will terminate when He delivers up the kingdom to God the Father, that God may be all in all:

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that all shall be destroyed is death. For He hath put all things under His feet. But when He saith all are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:24-28).

This threefold aspect of the work of Christ corresponds to His threefold office of Prophet, Priest, and King, as set forth in the Word of God.

The redemptive work of Christ has a very special meaning for the Church. In Paul's letter to the Ephesian believers we read, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). We see Christ's threefold work here, in that He loved the Church and gave Himself for it - work that has been accomplished and is therefore past. Since then, He sanctifies the Church by the washing of water by the Word - present tense. In the future, He will present the Church to Himself, a glorious Church without spot or wrinkle.

By virtue of Christ's threefold work, believers are saved from the penalty of sin (past), we are being saved from the power of sin (present), and we *will* be saved from the very presence of sin (future).

His threefold work also has significance for Israel. He came as their Messiah. He died on the cross for their sins. During this present age God's earthly people are not forgotten or cast away. They are miraculously preserved, they continue to be a separated people. And in the future - no one knows the day - He will return for the Church, and in the second phase of His second coming He will return to Israel as their Redeemer to claim them as His purchased possession. He will then bring them into their right relationship to Himself.

Many Christians are ignorant of what the finished work of Christ actually means to us, and because of this ignorance they are forever trying to do what the Lord God Almighty has already done for them. Still others are ignorant concerning the believer's position in Christ even at this very moment, and they know next to nothing about the priestly work of the Saviour as He is now seated at the right hand of God, making intercession for His own. Confusion concerning the future work of Christ as King is alarming the great majority of Christians today. Very few distinguish between the Jew, the Gentile, and the Church of God. They take the promises of the Kingdom and give them to the Church, and this is the spiritual robbery.

In this study we will allow the Holy Spirit to enlighten us and lead us into deeper truths concerning the past, present and future work of our wonderful Lord and Saviour, Jesus Christ, and as we study to rightly divide the Word of Truth, the following passages will be of great help to us:

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

"I have glorified thee on the earth: I have finished the work which thou hast gavest me to do. And now, O Father, glorify thou own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: time they were, and thou gavest them to me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee. Now they have known that all things whatsoever thou hast given me are of thee, and they have believed that thou didst send me."

"I pray for them: I pray not for the world, but for them which thou hast given me; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I have kept, and none of them is lost, but the son of perdition: that the Scripture might be fulfilled."

"Sanctify them through thy truth: thy Word is truth. As thou hast sent me into the world, even so have I also sent them into the world, even as I am not of the world."

"Sanctify them through thy truth. As thou hast sent me into the world, even so have I also sent the into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray for these alone, but for them also which shall believe on me through thy word; that they all may be one; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast loved me."

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them" (John 17:10).... (Heb. 10:1-25).

Chapter I

THE PAST WORK OF CHRIST

"I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me" (John 5:36).

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works" (John 14:10).

Throughout the Old Testament Scriptures we see the work of the Lord Jesus Christ foreshadowed and prophesied in various ways. From time to time a Supernatural Being appeared on earth, and that Supernatural Being was none other than God's Son, the Lord Jesus Christ. As soon as sin entered the Garden of Eden, He appeared on the scene and calling for Adam and Eve.

Satan entered the garden where God had placed the man and woman. He entered in the form of a serpent, a subtle creature, and approached Eve with a question: "Hath God said, Ye shall not eat of every tree of the garden?" Eve gave audience to the devil, and replied, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye TOUCH it, LEST ye die." God had commanded Adam and Eve not to eat of the tree of the knowledge of good and evil, but He had said nothing about touching it, so Eve added to what God said. She also softened what He said - i.e., God warned, "Thou shalt SURELY die," and Eve quoted Him as saying, "Lest ye die."

The serpent knew what God had said, and when he realized that Eve had misquoted God he then very subtly branded the Almighty a liar: "Thou shalt NOT surely die!" Then he suggested to Eve that God was unfair, that He knew if she and her husband ate of the fruit of that particular tree their eyes would be opened and they would be as gods, knowing good and evil.

So Eve looked at the tree, she saw that it was pleasant to look upon, it was good for food, and she wanted to be wise. Therefore she took of the fruit, she ate, she gave to Adam and he ate. Immediately "the eyes of them both were opened, and they knew that they were naked." Shocked by the shamefulness of their discovery, they sewed fig leaves together and made aprons with which they attempted to cover their nakedness - but they could not hide the shame of their guilty hearts.

Manifestations of Jehovah in the Old Testament Scriptures

To Adam:-

Now we come to the first appearance on earth of the Supernatural Being from heaven, seeking the lost: "They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, WHERE ART THOU?" (Gen. 3:8,9).

In John 1:1-14 we read, "In the beginning was the Word, and the Word was with God, and the Word WAS God. The same was in the beginning with God. ... And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." So the One who walked in the garden was the Word of God, yes, none other than the Christ. Jesus of Nazareth was born of the Virgin Mary some two thousand years ago; but God's CHRIST was in the beginning. "The Word" was in the beginning, and it was the Word, the Christ of God, who walked in the garden calling, "Adam, where art thou?"

Adam and Eve made excuses for what they had done. Adam explained, "I heard thy voice... I was afraid because I was naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Then Adam offered another excuse - he blamed Eve: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Eve of course blamed the serpent. She said, "The serpent beguiled me, and I did eat."

God then said to the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life! And I will put enmity between thee and the woman, and between thy seed and her seed: **IT SHALL BRUISE THY HEAD, AND THOU SHALT BRUISE HIS HEEL.**" (Please read Genesis 3:1-15.)

Here in verse 15 we see the first prophecy having to do with the coming of the Eternal Word in flesh - a prophecy fulfilled "in the fulness of the time" as recorded in Galatians 4:4-5 when "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

In Genesis 3:15 clearly indicated the Incarnation of Christ, His redemptive work on the cross, and His final victory over Satan. The coats of skins with which God clothed Adam and Eve, at the expense of the blood of innocent animals (Gen. 3:22:1), typified the atoning sacrifice of the Lord Jesus Christ when His blood should be shed for the redemption of sinners.

To Abraham:-- (Gen. 18:1-22). In this passage, Jehovah appeared in visible form. He came to faithful Abraham as a traveler; he was accompanied by two angels. He ate in Abraham's presence, Abraham addressed Him as "LORD," and worshipped Him.

In the remaining verses in that chapter we find the account of Abraham's pleading with the Lord on behalf of the wicked cities of Sodom and Gomorah, his fruitless search for even ten righteous men in those cities, and then in verse 33 we read: "And the LORD went His way as soon as He had left communing with Abraham: and Abraham returned unto his place."

To Jacob:-- (Gen. 32:24-32). The Man who wrestled with Jacob at Peniel was none other than the Lord Jesus Christ. Later Jacob referred to Him as "the Angel which redeemed me" (Gen. 48:16). Repeatedly we read of Him as "the Angel of the Lord" - not a created angel, but an uncreated Being.

To Moses:-- (Ex. 3:1-14). Moses stood in the presence of Almighty God's He spoke to him from the burning bush, and although He is spoken of as "Angel of the Lord" (v. 2), He revealed Himself as Jehovah God and made His name known unto Moses.

To Joshua:-- (Josh. 5:13-15). The "Captain of the Lord's host" was none other than the Lord God Almighty.

To Israel:-- (Ex. 13:21,22). Jehovah God was with His elect nation in the wilderness. He dwelt with them in the glory cloud. He guided them, supplied their every need. He protected them, judged them, and overthrew their enemies.

To Manoah:-- (Judges 13:16-23). This man of God and His wife saw Jehovah ascend in the smoke and fire of sacrifice.

To Isaiah:-- (Isa. 6:1-5). Thus gaze upon God's glory and realize his own unworthiness. But after being cleansed he was given God's message to Israel, His warning and His prophecy of the fulfillment of His promise of Genesis 3:15.

To Ezekiel:-- (Ezek. 1:4-6, 25-28). Afterward, Ezekiel was filled with the Spirit and commissioned of God to carry His message to Israel.

To Nebuchadnezzar:-- (Dan. 3:20-25). This king had spent his life in building a world empire to satisfy his own ego and pride; but if you will follow his history as recorded in chapters 3 and 4 of the book of Daniel you will see that following this incident at the fiery furnace he was converted and proclaimed the supremacy of Jehovah God throughout the land.

To Daniel:-- (Dan. 10:1-9). Daniel describes the same Person seen and described by John the Beloved in Revelation 1:9-18 -- the Son of God.

All of these passages foreshadow the two great manifestations of the Lord Jesus Christ here on earth, and both manifestations are necessary to His work. He came the first time in humiliation, as a Lamb to be led to the slaughter. He will come the second time as the Lion of the Tribe of Judah, in power and great glory.

The Person who appeared in the form of the Word in the Garden of Eden, the Person who appeared to Abraham, Isaac, Jacob and the other Old Testament saints, is the same Person who appeared to the two disciples on the road to Emmaus and to the disciples in the upper room, as recorded in Luke 24:13-45.

Other Foreshadowings of the Work of the Lord Jesus Christ

In the Old Testament Scriptures, all of the divinely-given institutions (and many of the historical events) foreshadow the work of the Lamb of God, the Lord Jesus Christ. History, as recorded in the Old Testament, is the preliminary history of His Incarnation. The whole sacrificial system of the Levitical priesthood foreshadowed His great redemptive work. Each offering and sacrifice revealed the different phases of His work on the cross, as well as His holy and spotless humanity.

The sufferings of the Lamb of God and their meaning for lost sinners were thus made known in the Old Testament. In Genesis chapter 4 we find recorded the first blood-offering by man. God shed the blood of innocent animals to provide covering for Adam and Eve, but Abel brought a lamb and in faith offered it unto the Lord. Hebrews 11:4 tells us, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

From Abel's lamb to the last lamb to die before the sacrifice of the true Lamb of God with His cry "It is finished!" the innumerable thousands of turtle doves, lambs, bulls, and goats slain in sacrifice were types of the one sacrifice offered on Calvary's rugged cross. The Lamb of God answered all of the events and institutions of the sacrificial system of offerings. The holy days and holidays, the feasts and festivals, were finished when the Lord Jesus Christ finished His work on earth and dedared it so. Furthermore, if the Son of God had not died on the cross, all of the symbolic offerings would have been vain because they all pointed to Calvary!

The Tabernacle is often mentioned in the Old Testament economy, and all of its appointments down to the very least detail had some meaning relating to the Person of the Lord Jesus Christ who finished the wonderful work of redemption: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6,7).

The Passover presents a perfect picture of Calvary - the Lamb of God, His shed blood, and deliverance through the blood: (Ex. 12:1-13).

The brazen serpent lifted up by Moses in the wilderness also points to Calvary: (Num. 21:5-9).

The offering of Isaac presents a magnificent picture of God the Father giving His only begotten Son to die that you and I might be saved: (Gen. 22:1-13).

Direct Prophecies Concerning Christ's Coming and His Work

(Heb. 1:1-3).

This passage suggests a process which ultimately reaches a climax, the process being that God "spoke in times past" - i.e., throughout the Old Testament -- "in divers manners" (or in different portions of the Scriptures) given through the prophets from Genesis through Malachi.

To Abraham God revealed that Christ would be from the nation of which Abraham was the head: (Gen. 12:1-3).

To Jacob God revealed that Christ would be of the tribe of Judah: (Gen. 49:10).

To Micah God revealed that Christ would be born in the obscure village of Bethlehem: (Micah 5:2).

To Malachi God revealed that Christ's coming would be heralded by a forerunner: (Mal. 3:1).

To Daniel God revealed that when Christ should appear He would be "cut off" at the end of the sixty-ninth week of the seventy weeks of prophetic years: (Dan. 9:26).

To Zechariah God revealed that Christ would be betrayed and sold for the price of a slave - thirty pieces of silver: (Zech. 11:13).

To Isaiah God revealed that Christ would die for the sins of the people, that He would be numbered with the transgressors, that He would intercede for His murderers, and that He would be buried in the grave of a rich man: (Isa. 53:3-12).

To David God revealed that Christ would be of the house and lineage of David: (Psalm 132:11).

Also to David God revealed that Christ would die by crucifixion: (Psalm 22:14-16). Psalm 122, given by divine inspiration and written centuries before the birth of Jesus, paints a complete and horrible picture of death by crucifixion - at that time unknown to the human family.

It was also to David that God revealed that Christ would rise from the dead: (Psalm 16:10, 11).

Thus in these "divers portions" of Old Testament Scripture God made known His purpose regarding the Lord Jesus Christ, but Christ Himself when He came was the culmination of these revelations. He was the fulfillment of every jot and tittle of the law - the end of the law to all who believe (Rom. 10:4). He fulfilled every holy day, every offering, every type of set forth in the Old Testament. Therefore the Word of God is complete; He has said all there is to be said insofar as salvation, life eternal, and godliness are concerned.

The Old Testament is Inspired As Surely As the New Testament is Inspired

(II Tim. 3:16, 17). (II Pet. 1:19-21).

I emphasize these facts of divine foreshadowing and prophecy because in these days of liberalism and modernism thousands of men boldly deny the inspiration of the Old Testament. They would have us believe that its wonderful prophecies are only human predictions, that they are of human origin, and therefore they should be accepted as legend rather than fact.

By denying the revelation of God in the Old Testament Scriptures these men also deny the Son of God and His work -- the divinely declared fact that we are God's purchased possession, bought with the precious blood of His only begotten Son: (II Peter 2:1,2).

According to the Word of God, those who deny the Old Testament prophecies concerning the coming of Christ and His work are definitely antichrists: (I John 2:15).

The so-called "higher criticism" of today is the leaven of Satan which leavens many of the theological schools of Christendom. Big denominational seminaries and schools of theology teach young men to deny the Word of God instead of doing as Paul did in commanding young Timothy to "preach the WORD" (II Tim. 4:2). Paul also warned Timothy, (II Tim. 4:3,4). We are living in that day of which Paul wrote!

The Incarnation of Christ, the Son of God

Let us turn now to the great truth of fundamental Christianity -- the fact of the Incarnation of God's only begotten Son. In Genesis 3:15 the Seed of the woman was promised. In the fulness of time -- God's own appointed time -- the Son of God appeared on earth in the form of man: (Gal. 4:4,5).

The Word which was in the beginning with God, that Word that was God and by whom all things were made, that same Word was made flesh and tabernacled among men on earth:

(John 1:1-16 in part).

Christ subsisted in the form of God; yet He emptied Himself, took upon Him the form of a servant, and was made in the likeness of men, that in a body of humiliation He might

know life as we know life, He might be tempted in all points as we are, and remain sinless: (Hebrews 2:9-10; Hebrews 4:15)

The Incarnation is a mystery, the depths of which human reason has never fathomed – nor ever will! We must approach the subject in a spirit of reverence and deep humility, for like Moses before the burning bush, we stand on holy ground.

Jesus was the God-Man. He was truly God, but He was just as truly man, made "like unto His brethren" in all things. He is called "the Son of man" more than seventy-five times in the New Testament, and that name was applied to Him not only while He was on earth, but also after He ascended back to the Father and took His place at the right hand of God on the throne.

(Romans 3:23) and (Romans 6:23) Therefore, if sinners were to be saved from eternal damnation it was necessary that a qualified substitute be found to die in the sinner's place! It was also necessary that a qualified substitute be found to die in the sinner's place! It was also necessary that substitute be sinless, yet that He tempted in all points as we are, tempted in order that He might know the feeling of our infirmities, our human frailties, that He might become our faithful and compassionate High Priest.

Since the character and nature of God demanded that our substitute be righteous, holy, sinless, undefiled and untouched by evil or iniquity, only God could provide such a substitute. God's Christ perfectly fulfilled all of these qualifications; but God cannot die (Psalm 90:12), nor can God be tempted with evil (James 1:13). The substitute must be flesh as man is flesh, made in the likeness of man. Therefore the Word, God's Christ, was made flesh in order that we might be made acceptable to God in Christ: (Eph. 1:5-6)

(1 John 1:1-4)

"... of the word of Life." The Word was alive in the beginning, but two thousand years ago the Word that was in the beginning took the form of human life. The Word / Life – and through the Word God created all things that are created, in heaven and in earth. Thus "the Life was manifested," and John declares, "We have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."

Thus "we see Jesus" – that is, we believe the message God gave concerning His Son, and with the eye of the inner man, the eye of faith, we see Him. We have not seen Him as John saw Him, but we know He is everything John declared Him to be, that our joy might be full. We know Jesus lived, that He was God in the flesh, that He was tempted in all points as we are tempted, yet without sin. We know that He conquered the world, the flesh, and the devil, death, hell, and the grave. We know this because the Word of God declares it and "through FAITH we understand" (Heb. 11:3).

Peter speaks of "Jesus Christ, whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. 1:8).

Jesus was made "a little lower than the angels," He was made "like unto His brethren," that He might suffer death – and when He came into the world He knew exactly why He came. He came to lay His life down that we might have life and have it abundantly.

From Hebrews 2:14 we learn more about the human nature of the Lamb of God: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same..." As our own children are partakers of our flesh and blood, Jesus "took part of the same" – that is, He took the flesh part of man and was made like unto sinful flesh. Thus He received His flesh from the Virgin Mary; but the life of the flesh is in the blood (Lev. 17:14), and His blood was the blood of God (Acts 20:28). God purchased the Church with His own blood, therefore the blood of Jesus was the blood of God.

The Son of God took flesh in order that He might die, and in that body of flesh He did what the law could never have done. He fulfilled every jot and tittle of the law, every demand of God's righteousness and holiness. Now God can be just, and yet justify the ungodly:

(Rom. 3:21-25). Today there is a Man in heaven: (1 Tim. 2:5). It is indeed a grave and dangerous thing to deny the reality of Christ's body of flesh.

(1 John 4:1-3).

Even after His resurrection the body of Jesus was a body of flesh and bones. He gave His blood that we might have life, but when He appeared to the disciples in the upper room He invited them: (Luke 24:39-43).

We note that on occasion, even while Jesus tabernacled in His body of flesh, His divine glory broke through and some of His disciples beheld that glory. Three of the Gospel writers record one event when Peter, James, and John were with Jesus on the Mount of Transfiguration and He was transfigured before them: (Matthew 17:1-3); (Mark 9:2-4); (Luke 9:28-31).

Stephen saw the risen Christ, the MAN Christ Jesus, standing at the right hand of God. We read his words in Acts 7:55,56 as he was being stoned to death for his testimony – John the Beloved saw the Lamb of God, the MAN Christ Jesus, who is even now at the right hand of God interceding for us. John wrote, (Rev. 5:6).

Jesus Himself testified before His enemies, (Matthew 26:64). Yes, the MAN Christ Jesus – the same Man in the same body – will return to this earth just as He went away.

This fundamental truth is clearly declared in God's Word: (Acts 1:9-11).

Yes, Jesus will return in the clouds – the same Man in the same glorified body in which He ascended from the Mount of Olives as His disciples gazed after Him. There is a Man in heaven now. He is our Redeemer – we are saved from the penalty of sin through His sacrifice on Calvary. He is our Saviour – we are daily saved from the power of sin. He is our Mediator – the propitiation for our sins, seated at the right hand of God where He ever makes intercessions for us. And – glory to His precious name – He is our soon-coming King!

The Word of God declares that Jesus will come in the clouds to call His own to meet Him in the air: (1 Thessalonians 4:16,17).

At that time also we will receive a glorified body (Phil. 3:21). (1 Corinthians 15:49).

Just as the Scriptures teach the Divinity of Jesus, they also teach the humanity of Jesus. He was human as we are human – except for His sinlessness. He was of the seed of David according to the flesh. The Virgin Mary was as truly the mother of Jesus as the dear woman who gave me birth is my mother. The Holy Ghost overshadowed Mary, the power of the Highest came upon her, she conceived and brought forth the only begotten Son of God. I repeat – Jesus was of the seed of David, of the tribe of Judah – very MAN; but He was also very God!

The Incarnation Announced

(Luke 1:26-35)... Because the human nature of Christ was thus produced, it was a nature without sin. He was born in a body of flesh like unto our bodies – but He was without sin. He was absolutely holy, absolutely righteous and sinless because He was conceived by the Holy Ghost.

The Incarnation did not make Christ God's Son – He was ever the Son of God. He was with God in the beginning. Therefore the Scripture here says, He "shall be CALLED the Son of God." God manifested in flesh, and that is precisely what Jesus was in His body of humiliation.

There are those who say they cannot accept the fact of the Incarnation, they cannot accept the fact that Christ was God in the flesh, born of a virgin with God Almighty as His Father. They say this cannot be explained, therefore it cannot be understood, and they refuse to accept what they cannot comprehend! Beloved, if I could comprehend or explain how Jesus Christ was both God and man, I would be ashamed to publicly announce Jesus as my Saviour because He would be no greater than I.

The Incarnation cannot be explained by finite minds. No mortal mind can fathom the depths of that mystery and fully grasp the wonderful personality of Christ the God-Man. The Lord Jesus cannot be explained by human reasoning, through man's wisdom, or in man's laboratories. It is far, far better to abide by the simple statements and declarations of the Word of God than to enter into numerous SPECULATIONS...

We are saved by grace through FAITH, the just shall live by faith, and "whatsoever is NOT of faith is SIN" (Rom. 14:23). Therefore "through FAITH we understand" (Heb. 11:3) – through faith we accept the Word of God concerning God's love and Christ's coming into the world... God's only begotten Son willingly left the glories of heaven and took a body of humiliation so that He might taste death for all men... Christ emptied Himself of His outward glory, to appear in the form of man. This does not mean that He emptied Himself of His glory as the second Person in the Godhead, but He laid aside His outward glory and came into this world, born of the Virgin Mary who wrapped Him in swaddling clothes and laid Him in a manger. He who rested on the bosom of the Virgin is the One who was in the bosom of the Father in the beginning (John 1:1, 14, 18).

I do believe that these truths, declared in God's Word but beyond the comprehension of the human intellect, should rest on Deuteronomy 29:29...

Christ's Incarnation Is the Foundation of the Gospel Message

Upon the fact of the Incarnation rests the entire Gospel message...

Those who deny the virgin birth of Jesus have no right to call themselves Christians. The sad situation today is that the Incarnation is not denied by confirmed atheists and infidels alone, but by thousands of churchmen who go into the pulpit on Sunday morning and deny the virgin birth, the Incarnation, the shed blood of Calvary, and other fundamentals of the faith – and they do it in the name of "religion," garbed in their religious best and parading as ministers of the Gospel!

Equally sad is the fact that many born again believers are members of churches pastored by just such men and then with their presence, their prayers, and their money. Every Christian who attends a church where a liberal or modernist is pastor should immediately withdraw from that assembly and seek a church where God's man gives out God's message. Do I have a Scripture for such a statement? I certainly do! (1 John 9:11).

Surely the end of the age is upon us! The Word of God clearly teaches that a rejection of the fundamentals of the faith will occur just before the Lord's second coming. Liberalism and modernism are not on the decline. They are swiftly advancing, and as the end approaches "evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:13). I am not a pessimist, I am of a calamity howler, but I do believe the Bible. Therefore I know that world conditions are not going to improve. On the contrary, they will progressively worse until God says, "It is enough!"

The Purpose of Christ's Incarnation

Through the Incarnation, the invisible God (the Eternal Spirit whom no man has seen) was made known to man. I cannot comprehend the Eternal Spirit – Jehovah God who had no beginning. God has always been, He is from everlasting to everlasting. My finite mind cannot grasp the understanding of such a Being – but I can comprehend a Baby born two thousand years ago, a Baby named Jesus; and through faith I can understand that through the miraculous power of Almighty God that Baby was born of the Virgin Mary.

(John 1:18) The Lord Jesus Christ is the image of the invisible God (Col. 1:15). He is one with the Father, therefore He could truthfully say, "He that hath seen ME hath seen the FATHER" (John 14:9).

The attributes of God were clearly made known in the Incarnation. We behold the holiness of God in the holy life of Jesus on earth. We find the omniscience of God in the fact that Jesus knew what in men, He knew what they were thinking: (John 2:24, 25).

When Jesus healed a man sick of the palsy, He simply said to the man: (Matt. 9:2-5).

In Matthew 12:24, the Pharisees accused Jesus of casting out devils by Beelzebub, prince of devils, "And JESUS KNEW THEIR THOUGHTS, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

Jesus manifested the power of Almighty God in controlling the forces of nature, commanding the wind and the waves to be still: (Mark 4:35-41).

At a wedding feast in Cana, He turned water into wine... "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him" (John 2:7-11).

Jesus manifested the love and compassion of Almighty God for suffering humanity when He healed all manner of diseases, cast out demons, and restored the dead to life. (Matthew 9:35, 36).

Mark records the following account of Christ's healing of the maniac of Gadara: (Mark 5:1-9).

In John 11:1-44 Jesus manifested His power over death when He called Lazarus forth from the grave.

In the Incarnation, the only begotten Son of God brought the Word of God to man. (Hebrews 1:1, 2).

In the Incarnation, the Lord Jesus Christ revealed the will of God. He made known God the Father. He made known the fact of eternal life, abundant life. He also made known the fact of the eternal, horrible conscious suffering and punishment of the wicked. During His earthly ministry He spoke words of prophecy concerning the great events of the future, events

concerning Himself, His visible kingdom, and the end of the age when He should return to reign in righteousness forever.

The Incarnation was a divine imperative in anticipation of Christ's work as the Great High Priest of His people. After His crucifixion and resurrection He became our "merciful and faithful High Priest" (Heb. 2:17), and such He is this very moment. But all that He was to be, all that He is now – the last Adam, the head of the Church and of the new creation -- this and much more demanded His Incarnation: (Heb. 4:14-16).

One Thing the Incarnation Could Not Accomplish

(John 3:14,15). The great purpose of the Incarnation was Christ's work of redemption. It was for this great work that He came into the world. All else that He did – healing the sick, feeding the hungry, raising the dead -- was incidental to redemption. John the Baptist expressed it in one brief sentence in John 1:29: "Behold the Lamb of God, which taketh away the sin of the world!"

God hates sin. It was sin that demanded the death of God's only begotten Son on Calvary's cross. In the sight of God, sin is a curse which must be taken out of the way. Propitiation for sin had to be made before God could be just and yet justify the ungodly. Such propitiation demanded a sacrifice which would glorify and satisfy a holy God and also exalt God's righteousness. There was hostility between God and man, and it was necessary that peace be made. The full penalty of sin had to be borne, and the only One who could bear it was the only begotten Son of God. Therefore in order for Him to pay the sin-debt, His Incarnation was a divine imperative.

Christ's holy and sinless life on earth is marvelous, blessed, and glorious to read about. His loving words are words of comfort and joy, life and peace. His deeds of love – the cleansing of the lepers, the feeding of the five thousand, the deliverance of the man of Gadara, the healing of blind Bartimaeus – all are marvelous within themselves. The compassion He bestowed on suffering people is beyond real appreciation by finite beings. But marvelous as all of these things were, they could never have accomplished redemption nor paid the penalty for sin, they could never have provided the penalty for sin, they could never have provided redemption for even one soul!

The Incarnation brought God to man – but the Incarnation alone could never have brought man back to a holy and righteous God. The Incarnation alone could not have made an end to sin or made it possible for a righteous God to show mercy to fallen, hell-deserving sinners and still remain righteous. The great work of redemption could be accomplished only by the death of the Lamb of God on Calvary. It was imperative that the Son of God on Calvary. It was imperative that the Son of Man be lifted up the brazen serpent in the wilderness, and Jesus declared, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

The Author and Prince of life came that He might give His life a ransom for you, for me, for "whosoever will." He came "not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28), and only through His death could the great work of redemption be accomplished. There was no other way. He must drink the cup, drain it to the bitter dregs (John 18:11; Mark 10:38).

Christ's Work On The Cross and What It Accomplished

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!"

"And they spit upon Him, and took the reed, and smote Him on the head. And after that they mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away crucified Him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross."

"And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and among my vesture did they cast lots."

"And sitting down they watched Him there; and set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with Him, one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."

"Likewise also the chief priests mocking Him, with scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth."

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, I lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This Man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. The rest said, Let be, let us see whether Elias will come to save Him."

"Jesus, when He had cried out again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many."

"Now when the centurion, and they were with Him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly saying, TRULY THIS WAS THE SON OF GOD!" (Matt. 27:27-34).

What mortal tongue or pen could possibly describe the heart-breaking yet most glorious truth of the only begotten Son of God dying for the ungodly – the Just One dying for the unjust?

(1 Pet. 2:21-25).

In 1 Peter 3:18 we read, "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit."

Who could begin to estimate the eternal results of Christ's work on the cross, when God made Him to be sin for us, He who knew no sin, "that we might be made the righteousness of God in Him" (II Cor. 5:21). No mortal will ever touch the hem of the garment when it comes to understanding the spiritual depths of Calvary where Jesus died to take away our sins and make possible our salvation. Each time we look at Calvary we learn something new, something rich that we have never seen before, but we can never know what Christ's death on the cross meant for Him, nor can we ever know, even to a small degree, what His death meant to God the Eternal Father!

Christ Made Sin For Us

(Heb. 10:1-14).

The Levitical priests offered sacrifices year after year – often the same sacrifice for the same sins, over and over again. But those sacrifices could never take away sin – "It is NOT POSSIBLE that the blood of bulls and goats should take away sin."

"Sacrifice and offering thou wouldest not, but A BODY THOU HAST PREPARED ME." God the Eternal Father prepared a body for Jesus. This puts before us the indisputable, undeniable fact of the Incarnation. Christ's body was a prepared body, holy and undefiled; a body in which sin could not dwell and on which death had no claim. "The wages of sin is death" (Rom. 6:23). "... Sin, when it is finished, bringeth forth death" (James 1:15). But Jesus did not sin, there was no guile in Him. Therefore death had no claim on Him. But when He took the body God had prepared for Him, He said, "Lo, I come to do THY WILL, O God... By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

"Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not... (Heb. 10:1-14).

(Heb. 9:11-15).

Christ offered Himself WITHOUT SPOT to God." The spotless Lamb of God, no spot or blemish upon Him, shed His precious blood on Calvary's cross in order to obtain redemption for you and for me. From "the beginning" God's Christ had pleased the Father in all things and had done God's will. As He witnessed to the Samaritan woman at Jacob's well, the disciple – knowing that He was tired and hungry – urged Him, "Master, EAT." He replied, "I have meat to eat that ye know not of... My meat is to do the will of Him that sent me, and to finish His work" (John 4:31,32,34).

To God the Son, sin is as horrible and defiling as it is to God the Father. Yet such an One, holy and undefiled, was made to be sin for us. Christ had to stand in the place of all guilty sinners of all ages, while all the waves and billows of divine wrath and judgment against sin passed over Him! No other person has ever suffered – nor ever could suffer – as did the Man Christ Jesus. His suffering was in a way and to a degree impossible for us to understand – and He endured it all that you and I might not suffer in the lake of fire...

The Sufferings of Jesus

He suffered in Himself--

(John 12:27)

Christ looked toward Golgotha. Why His terrible agony in the Garden of Gethsemane? Why did His sweat become as it were drops of blood falling to the ground? Why the repeated prayer, "Father, if it be possible, let this cup PASS FROM ME"? The answer is clear: He was bearing the sins of the whole world, the sin of every sinner from Adam to the last baby who will be born before the end of this age! Jesus took all sin of all ages and carried it to Calvary, there to nail it to the cross.

Just as no one else could pay the price of atonement for sin, so no one else can know the suffering Jesus knew; for His holy, righteous soul shrank from that which God hates as only He can hate – sin. In Gethsemane, Christ knew that He was about to be made sin for us, and He knew no sin. What suffering this fact produced in the Holy One of God, mere mortals can never know. It is beyond our imagination.

Christ suffered at the hands of men:--

(Isa. 50:6)

(Isa. 53:1-12)

All the wickedness, vileness, and crudity of which man is capable was brought out and spent on the blessed Son of God, the sacrificial Lamb who willingly came to lay His life down for the sin of mankind. How His sensitive, holy soul and body must have quivered under the whipping, the buffeting, the spitting, the mocking, and the shame of the cross! God's Word plainly tells us that Jesus despised the shame of the cross – but He endured it "for the joy that was set before Him," the joy at the right hand of the throne of God (Heb. 12:2). Yet even as they crucified Him He prayed for the wicked men who cried out for His death – "Father, FORGIVE THEM, for they know not what they do" (Luke 23:34).

Christ suffered at the hands of the devil:--

(Matt. 4:1-11)

Jesus was tempted in all points as we are tempted, yet without sin (Heb. 4:15).

The greatest suffering of all:--

The greatest suffering through which Christ passed was the suffering He endured from God the Father. It is true that wicked men tried and convicted Jesus, and sentenced Him to death. It is true that He was crucified by the hands of wicked men. But man did not and could not put Him to death! His life could never have been taken had He not been "smitten of God" (Isa. 53:4).

The Apostle Paul tells us that God "spared not His own Son, but delivered Him up for us all" (Rom. 8:32). God delivered His Son into the hands of wicked men – why? "For us ALL" God laid our sin on His Son and condemned Him for our sake. His death was not according to nature, nor was it by the hand of man. His death was from above, by the hand of Almighty God: "It pleased the Lord to bruise Him; He hath put Him to grief." It was God who "hath made His soul an offering for sin," God "hath poured out His soul unto death" (Isa. 53:10-12). God made Jesus to be sin for us; and since God cannot look upon sin He had to forsake Jesus in order to accept US.

Therefore from the darkness which enshrouded Calvary came the agonizing cry, "My God! My God! Why hast thou forsaken me?" Here was made known the awful, indescribable suffering of the Lamb of God, the Substitute for sinners – yes, for you and for me. Such agony and suffering Jesus endured from the hand of a holy God in order that God

might be just and yet justify sinners through the shed blood of His only begotten Son. (Isa. 53:4,5).

The hour of Christ's greatest agony, knowing that God had forsaken Him, was the hour when the great work of atonement was accomplished – once, for all, as He laid on Him "the iniquity of us all" (Isa. 53:6).

Elsewhere in the Old Testament Scriptures we read references to the same atoning work of the Lamb of God when He took the sinner's place: (Psalm 42:7; Psalm 33:2; Psalm 55:15, 16).

Never – no, never – shall the finite mind of man fully discover or understand the greatness of the price Jesus paid that we might be saved. Never will we be able to comprehend the sorrow, affliction, terror, and fierce wrath that rested upon Him because of our sin. (John 19:30).

Christ's work on the cross is singular... It can never be repeated – and because of its eternal efficacy it will never need to be repeated...

"The last enemy that shall be destroyed is death" (1 Cor. 15:26); and when death and sin are no more, the redeemed shall dwell in that Pearly White City and gaze down upon this earth created anew. Then we shall fully know that all that we have, all that we are, all that we ever hope to have or be has its source in the finished work of Christ at Calvary. The Gospel preached to lost, guilty sinners is based upon the eternal, divine fact that Christ died for all, for whosoever will come to Him in faith believing.

John the Beloved declares, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins – and not for our's only, but also for the sins of the whole world" (1 John 2:1,2)...

There is much error being taught in this present day. There are men who teach universal salvation, larger hope, Millennial nomism, and many other "isms." Such teachings emanate from the fact that men do not correctly understand the difference between propitiation and substitution. Propitiation is the Godward side of the sacrifice of the Lamb of God, the sacrifice by which God's holiness and righteousness are satisfied. Christ's propitiation is for the whole wide world, but this does not mean that the whole world will be saved. Certainly some people will not be saved, because they refuse to hear the Gospel and believe in the finished work of Jesus. He loves the whole world, He died for the whole world, and He is the substitute for all who will believe on His precious name. In other words, the ransom is paid for every sinner who has ever been born or ever will be born – but there will always be some who choose not to accept what Christ did for them. They prefer to go on in sin – death in the lake that burns with fire and brimstone, eternal damnation. God does not send men to hell! They go there because they refuse to believe on His only begotten Son, the Lord Jesus Christ. God's Word plainly declares, "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Our Possession in Christ

What do believers possess now? We could give many, many Scriptures which relate to our present possessions in Christ, but time and space will not permit us to give them all. So we will look at just a few of them.

Sons of God:--

First of all, we are sons of God now: (1 John 3:1,2).

Possessors of the Holy Spirit:--

(Rom. 8:9, 14, 16).

The fullness of the Godhead:-- (Col. 2:9, 10).

Justification:--

In Christ we possess perfect justification. (Rom. 4:25). (1 John 1:7). (Rom. 8:31-39).

Peace with God:--

(Phil. 4:7; Col. 1:20; John 14:27; Rom. 5:1,2)... our peace with God rests entirely on what God has done for us in Christ's finished work on the cross.

It is true that our walk and our service... will determine our reward for stewardship, but there is a difference between stewardship and justification—or redemption. (1 Corinthians 3:11-15). Our peace with God, perfect peace, depends upon the perfect sacrifice made for us by the Lord Jesus Christ, God's only begotten Son.

Acceptance before God:--

(Eph. 2:13; Col. 3:3). We are dead to the world, dead to sin, dead to the law, and dead to self. The "old man" is crucified with Christ, and sin shall not have dominion over us:

(Rom. 6:6-11; Gal. 5:24; Gal. 2:20).

Deliverance from the power of darkness:--

(Col. 1:13, 14; Eph. 5:5; 1 Thessalonians 5:5; 1 Peter 2:9).

A perfect inheritance:--

(1 Pet. 3:4).

To this can be added the divine truth that on the cross Jesus loved individuals, He loved the Church made up of individual believers, and He loved and died for Israel. (1 Cor. 10:32). – The Church (was) purchased with His own blood (Acts 20:28).

Christ loved the world – (John 3:16). He loved the Church, His bride, "and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). He loved Israel, He died for the Jews as well as for each individual and for the Church; and one day the nation Israel will own Him as Messiah: (Zech. 13:1, 6).

All deliverance points to Calvary. All things in heaven and in earth will be reconciled in virtue of the death of Jesus on the cross. One day all suffering will cease, all creation will be delivered from the curse. (Rom. 8:15-23).

Thus by His finished work on the cross, the Lord Jesus Christ will deliver the whole creation from the curse, and will create all things anew.

Ye Are Not Your Own

(1 Cor. 6:19, 20)... positionally, believers are dead through the death of Jesus. We have died to the old life, to the law, to the world. Beloved, this very moment we are walking, talking, living as dead to sin and alive unto God. A child of God who walks after the flesh thereby denies the power and the value of the blessed work of Christ at Calvary. He cried out, "It is finished!" but Christians who live defeated lives testify "It is not finished." Regardless of how we live, however, it IS finished, and if we are not enjoying our spiritual birthright we have no one to blame but ourselves. We are more than conquerors through Christ, and He has made provision for any and every temptation that comes our way. God's Word emphatically declares (1 Cor. 10:13). Then, the Apostle Paul gives his own personal testimony – which we, too, can experience: (Phil. 4:13; Gal. 6:14).

God grant that we, too, may exalt the cross of Christ in our lives.

Chapter II THE PRESENT WORK OF CHRIST

(Heb. 1:1-3).

The only begotten Son of God came into the world to put away sin by the sacrifice of Himself, and His finished work on the cross is the basis for His present and future work. Through His death on the cross He procured redemption for us; and in His present and future work He brings this great redemption into eternal results.

[Note: here concur w/ authors underlying (I understand gist of purpose for mentioning these statements) premise concerning amillennial eschatology with reference to the Church's function in establishing a kingdom on the earth. I do not agree with his specific semantics, as they are incomplete statements not balancing fuller truth – the Church is both the "body of Christ" and part of Christ's kingdom; however, Christ will thoroughly establish His physical Kingdom on earth and in the world during the Millennium (Himself upon His return, as delineated below, which I appreciate from this brother).]

There is much confusion among Christians concerning the present and future work of the Lord Jesus Christ. Some people speak of Him even now as King of kings and Lord of lords, reigning over the earth. They pray, "Thy kingdom come," not knowing for what they pray. To them, the Church is the kingdom; and that kingdom, gradually being enlarged under the spiritual reign of Christ, will continue to be enlarged until the whole world has been brought into the kingdom. So – they pray for souls to be added to the Church in order to bring in the kingdom!

This is error. The Church was not put here on earth to bring in the kingdom, but to call out a people for the name of Jesus, through the preaching of the Gospel of the grace of God. I know no passage in all of the Word of God that so clearly states the mission of the Church in this Dispensation of Grace (and immediately afterward) as (Acts 15:13-18).

The Church is not the kingdom, the Church is the body of Christ. Therefore to teach that the Church will bring in the kingdom is wrongly dividing the Word of truth. It is true that Christ will have a kingdom of glory and righteousness, a kingdom of peace, and He will reign over the earth. There will be "peace on earth, good will toward men" – but not until the Prince of Peace shall come and put Satan in the pit. As long as the devil is out of the lake of fire there will be no lasting peace, and there will continue to be a scarcity of good will among men. Only when Jesus descends from heaven to chain and bind Lucifer, put him into hell and set a seal on him, will there be peace on earth and good will among men. Satan will be sealed in the pit for a thousand years, and during that time men will beat their swords into plowshares and their spears into pruning hooks. They will study war no more, and there will be one thousand years of the glorious reign of King Jesus as He sits on the throne of David and reigns from Jerusalem. There will be a righteous government on earth; but – I repeat – only when Jesus visibly returns to earth and His feet stand on the Mount of Olives (Zech. 14:4). His rule as King of kings is in the future. His present work is of an entirely different nature.

What Is The Present Work of Christ?

(1 Tim. 2:5,6).

On the cross our blessed Lord gave the body God had prepared for Him, the body He had taken in the Incarnation. That body died – it was the only part of Christ that could die. God cannot die, and Christ was God in flesh. His body of flesh was dishonored by man – scourged, buffeted, spit upon, nailed to a cross – but it did not see corruption, for Christ rose from the dead just as prophesying declared He would (Psalm 16:10), and as Jesus Himself declared He would rise again the third day (John 2:19).

It was not possible that death should hold the Lamb of God. The mighty power of God opened the grave and raised Him from the dead; and this same mighty power of God is the power which is toward us who believe (Eph. 1:19). God not only raised Jesus from the dead, He also "gave Him glory, that (our) faith and hope might be in God" (1 Pet. 1:21).

The greatest bombshell ever to explode in the face of an unbelieving world was the bodily resurrection of the Lord Jesus Christ. That He rose physically, bodily, is an indisputable fact attested to by many witnesses. To the Corinthian believers Paul restated the Gospel, which is the death, burial, and resurrection of Jesus "according to the Scriptures." He then gave testimony that the risen Christ "was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once.... After that, He was seen of James, then of all the Apostles." Then Paul adds, "And at last of all He was seen of me also, as of one born out of due time" (1 Cor. 15:1-8).

If Christ did not rise bodily from the grave, then there is no resurrection. If Christ had not risen, His death on the cross would have no more meaning than the death of any other martyr, any other mortal man. If He had not risen, then His blood shed on the cross could never take away the sins of our sins, nor give rest to the guilty conscience, nor redeem lost sinners. In addition to that, if Christ had not risen from the dead, then all who have passed from this life, having placed their trust in Him, would be perished. (1 Corinthians 15:12-20)...

By raising Jesus from the dead, God the Father set His seal of approval on the work of His Son on the cross and on everything He said and did in His earthly ministry. Now guilty, ungodly men can be righteously acquitted of guilt, because God's eternal righteousness and holiness were upheld and satisfied by Christ's payment of the full penalty for sin.

Even before God sent a messenger from heaven to roll away the stone from the door of the tomb where Christ's body lay, He had shown that the work of His Son was altogether satisfactory and pleasing to Him. When Jesus cried from the cross, "It is finished!" the heavenly Father reached down with His mighty hand and split the veil in the temple from the top to bottom. No hand could have rent that impenetrable veil which hid the holy of holies for all who will come through the veil of Christ's flesh – His risen side. A holy and righteous God can now come forth in fullest blessing to man, sinful man, bought by such a price! Through the precious blood of Jesus man can approach the presence of God and be at home with Him –

a loving Father who gave His only begotten Son that we might become sons, heirs of God and joint-heirs with Christ.

Now, in this Dispensation of Grace, sinners saved by the grace of God are invited to enter bodily "into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. 10:19, 20).

Least there be some misunderstanding about the body in which Christ came forth from the grave, we have already declared the truth of the Scriptures – namely, that He arose with the body He had taken in the Incarnation. He left the grave in corporeal form, a tangible body that could be seen and touched. The nail prints in His hands and feet were still visible. The scar from the Roman spear could still be seen in His side. When He appears to Israel (Zech. 13:6, 7) those same scars will still be visible. But I would also point out that while Christ rose from the grave in the same body He was given in the Incarnation, His resurrection body was a glorified body – and such will be in the first resurrection. He will "change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" (Phil. 3:21).

Believers are still waiting for the redemption of the body (Rom. 8:23). Those who sleep in Jesus also wait for the shout, the voice of the angel and the trumpet of God, that will call us to meet Christ in the air (1 Thess. 4:16-18). The dead in Christ will be changed – "in a moment, in the twinkling of an eye" (1 Cor. 15:51, 52), and together we will be caught up to meet Jesus; and so shall we ever be with the Lord! The Apostle Paul explains that the natural body "is sown in corruption, it is raised in incorruption... it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. It is sown a natural body; it is raised a spiritual body... And so it is written, the first man Adam was made a living soul; the last Adam (Christ) was made a quickening spirit" (1 Cor. 15:42-45).

It was Jesus in His tangible, resurrection body who ascended into heaven while the astonished disciples gazed after Him in amazement. He had taken them out from Jerusalem to the Mount of Olives, and in His last moments with them He instructed them to wait for Pentecost, after which, endued with power from on high, they should take up the work. He was leaving in their hands and should be witnesses for Him – first in Jerusalem, then in all Judea and in Samaria, and finally unto the uttermost parts of the earth. "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." (Acts 1:9-11)...

Now He sits at the Father's right hand with all of the glory and honor He possessed with the Father from eternity, and one day that same Jesus will come again, just as He went away – with the archangel, with the trumpet of God, with the Victor's shout! And when He comes, He will be attended by mighty angels. He will descend into the atmospheric heavens and will call believers up to meet Him in the air. Then when He comes in the second phase of His second coming (in Revelation), every eye shall see Him, and all the kindreds of the earth shall wail because of Him (Rev. 1:7). Thus will it be "when the Son of man shall come in His glory, and all the holy angels with Him" (Matt. 25:31).

When Jesus ascended back to the Father, Satan had to step aside because the risen Lord passed directly through Satan's territory! Ephesians 2:2 tells us that the devil is "the prince of the power of the air." The atmospheric heavens are literally filled with demons and evil spirits of the devil; but when the Son of God ascended back to heaven the evil forces had to stand back in fear and trembling as the glorified Christ passed on higher and higher until He reached the third heaven, the Father's house, and sat down at the right hand of God.

God welcomed His Son home: (Phil. 2:9-11)...

The Lord Jesus Christ is corporally present at this moment in the highest heaven, seated with God in the highest seat in heaven, and everything we have or hope to have in the spiritual life depends upon this truth. If Christ's physical resurrection were not truth, then His past work would be non-existent, and His future work would be an utter impossibility! To deny that Jesus rose bodily and is this moment seated at the right hand of God is to rob ourselves of every promise, every comfort, every joy, and the peace that dwells in the heart of believers.

I fully realize that there are cults and sects today where teachers and preachers deny the bodily resurrection of Jesus. These false teachers also deny the deity of Jesus. To deny either His deity or His bodily presence in heaven at this moment. This, of course, denies the authority of the Word of God – and such denial would destroy the foundation of Christianity. There are too many cults, too many false religions, to take up time and space to name and discuss them here; but their teachings are actually not new, for even in the days when John the Beloved penned his epistles under inspiration of the Holy Spirit there were such men in the world – and they have been here ever since!

II John 7 tells us, "Many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

The Apostle Paul also warns against false teachers. In II Corinthians 11:13-15 he says, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel – for Satan himself is transformed into an angel of light. Therefore it is not great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

(I Pet. 5:8).

Satan has an abundance of disguises. He can come as a roaring lion – more than likely he will come as an angel of light. His ministers, many of whom stand in the pulpits of America today, are so well disguised as ministers of righteousness that the discernment of the Holy Spirit is required to differentiate between them. How does the Christian tell the true from the false? The answer is found in the Word of God. In I Peter 2:6 the Word declares, "Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on Him SHALL NOT BE CONFUNDED" – or confused.

Beloved, if you are born again you have the Person of the Holy Spirit dwelling in your heart. The "Stone" of this Scripture is Christ, and if Christ is dwelling in your heart, He will not allow you to be confounded or confused about false teachers. "Ye have an unction from the Holy One, and ye know all things... The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (I John 2:20, 27).

The Holy Spirit in the heart of the believer warns against error and reveals truth. Therefore if you do not know the difference between truth and error, my advice to you is to be born again. Seek Bible salvation, and you will be able to distinguish between false teachers and the ministers of God.

It is in His resurrection body that the Man Christ Jesus sits at the right hand of God from whence He carries on His present work on our behalf.

As our Mediator:–

(I Tim. 2:5)...

No other one could span the great gulf between a holy God and sinful humanity. Job 9:33 expresses it in these words: Neither is there any daysman betwixt us, that might lay his hand upon us both." The figure set forth here is of a man who, in order to reconcile an argument, stands between two men who have had a disagreement and lays his hand on each of them. In the Lord Jesus Christ God has provided a divine Daysman to stand between poor sinful man and a holy God. Jesus, in His twofold nature, is in a position to "lay His hand on us both..."

In the Garden of Eden, Adam sinned and broke communion with God. God was offended, Adam was the offender. But Jesus (the last Adam) was God the Offended One, in the flesh that offended Him. In Jesus we have both the offended One, in the flesh that offended Him. In Jesus we have both the Offended and the offender. Thus there is only one Mediator between God and man, and the only possible way man can ever stand before God's holiness is in Christ Jesus. IN HIM we are holy and righteous. Apart from Him we are hopelessly lost. Our Mediator then is not an angel, not our pastor, not an evangelist, not a bishop, not the pope, not a priest, not the Virgin Mary – but the Man Christ Jesus. And if we ever stand before God to hear Him say, "Well done," it will be because Jesus is our Mediator and Confessor before God the Father (Matt. 10:32), and He will exercise His office of Mediator throughout this Dispensation of Grace, on behalf of all who by personal faith have accepted Him as Saviour and Lord.

As our Advocate:–

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for sins: and not for ours only, but also for the sins of the whole world" (I John 2:1, 2).

Some believers think that Christ's priesthood and His advocacy are one and the same, but this is not true. His advocacy is that which restores us after we have sinned. God does not want His little children to sin, and you can rest assured that sin breaks fellowship between the Christian and God. But believers do sin sometimes, and "if we say that we have not sinned, we make God a liar, and His word is not in us" (I John 1:10). I repeat – God does not want us to sin; but if His child sins "we have an advocate with the Father" – and without our Advocate we could never find forgiveness for sins committed after we are born again...

Christ knoweth the Father. He has revealed Him to us, and has brought us into His own relationship with the Father. Fellowship with Christ is the enjoyment of this relationship with God, and the condition of the enjoyment of this privilege is that we walk in the light as He is in the light: (I John 1:7).

Thank God, sin cannot rob the born again believer of salvation, but sin in the LIFE of a believer robs him of joy, fellowship, and reward. The Bible standard is, "Child of God, SIN NOT!" We should live in constant fellowship with God the Father and God the Son. This is the fellowship in which grace has placed us, and if we abide there continually we do not sin – but how often we come short of walking as we should walk, in grace and in fellowship with God! When we fail to walk as we should, we fall into sin, and whether it be a sin of omission or a sin of commission, the Christian knows when he sins. It is then that we turn to our Advocate, Jesus Christ the Righteous One who never sinned...

The Holy Spirit likewise acts, in that He applies the Word to convict and cleanse us from sin. We are redeemed by the precious blood of Jesus, and the blood cleanses us from all sin; but when the believer sins, it is no longer us only once, we are born into His family only one time. It is through the washing of the water by the Word that we are cleansed after we saved.

Jesus said to His disciples, "Now ye are clean through THE WORD which I have spoken unto you" John 15:3. Paul explains that Christ loved the Church, "and gave Himself for it, that He might sanctify and cleanse it with the washing of water by THE WORD, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

It is by the Word of God (applied through the mighty power of the Holy Spirit) that the believer is convicted of sin. Confession of sin follows conviction, and conviction always precedes confession. In other words, we will never confess sin until we are convicted, and we will never be convicted until the Word of God, through the Spirit, convicts us. God restores us, but the restoration begins through the cleansing power of the Word as it is applied through the power of the Holy Spirit.

Notice also, I John 2:1 does not say, "We have an Advocate with GOD." It says, "We have an Advocate with THE FATHER." This is a family matter, a family transaction, if you please. The heavenly Father can do nothing but love those whom He has brought through the sufferings and death of His only begotten Son on the cross. The conception that the Father is angry with His sinning child is error. He is angry with the wicked every day, but He is not angry with His child... It is God's joy to forgive His children when our Advocate makes a plea on our behalf.

Satan is the accuser of the brethren, and this is another reason for Christ's advocacy on our behalf. Satan still has access into the presence of God, and he accuses the sinning children of God day and night. But our Advocate, the Lord Jesus Christ, meets every one of Satan's attacks on God's people with the fact that He made propitiation, He died for our sins – and thus Satan is put to flight.

However, the day will come when Satan will no longer be free to accuse God's children. In Revelation 12:10 we read, "I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of God: and the power of His Christ: for the ACCUSER OF OUR BRETHREN is cast down, which accused them before our God DAY AND NIGHT!" Until then, thank God there is no one who can condemn us, no, not even Satan; for Christ Jesus stands in our stead and pleads our case. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who even at the right hand of God, who also maketh intercession for us" (Rom. 8:34).

His Priesthood:–

(Heb. 2:17, 18).

This passage speaks of the propitiation Christ made for the sins of the people. His suffering in our stead, His being tempted in all points as we are tempted, yet without sin – these facts are the basis of His intercessory service.

(Heb. 4:14-16).

These verses reveal how Christ, while on earth, was fitted for the great work of His priesthood. As He tabernacled among men He endured all of the heartaches, sufferings, and temptations to which man is subject. But Jesus never sinned. He faced every possible difficulty we face – and more. Therefore He can be merciful toward us, and as our faithful High Priest He can enter into our sorrows and trials, knowing our anxieties and sympathizing with us in our difficulties and conflicts. Having Himself been a stranger in a strange land, He understands that we are pilgrims and strangers on earth. Our citizenship is in heaven "from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

We must understand, however, that Christ does not intercede for the flesh. He has no sympathy with sin in the life of a believer. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).

By His gracious and unbroken intercession in the sanctuary, Christ upholds believers individually, giving strength to endure and courage to stand; and if it were not for Christ's intercession for us we would fall by the wayside and utterly fall in our spiritual life! It matters not how severe the trial may be nor how sorely we may be tried, we have His promise: (1 Cor. 10:13)...

I would not minimize the power of our enemy. Satan is shrewd, cunning, intelligent, and powerful. He knows how to lay snares and pitfalls as he spreads his nets for the believer. His wiles are most subtle, and without our great High Priest we would be helpless in His hands. But thank God, "we are MORE THAN CONQUERORS through Him!" The devil is mighty, but God is ALMIGHTY. Christ knows our need, and His eyes watch the enemy just as His eyes watch us. He saw the old serpent move in on Peter, and He said to that disciple, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I HAVE PRAYED FOR THEE, that thy faith fail not..." (Luke 22:31, 32). Christ knew the cunning plan Satan had conceived to ensnare Peter, and before Satan's plan could be carried out the Lord prayed for him, that his faith would not fail.

The devil did not take Peter's Lord into consideration when he schemed to ensnare that apostle. Believers have the same Lord today. God is no respecter of persons, therefore Jesus is no respecter of persons; and as He prayed for Peter, He also prays for us. He sees the foe before we see him. He prays for us before Satan can approach us, and we are victorious IN HIM.

(Eph. 6:10-17).

(Hebrews 1:3,5,6). (Rom. 8:28)...

Christ Knoweth His Own

(John 10:1-15, 24-29).

"The Lord knoweth them that are His – what a comforting, blessed assurance! The Lord knows His children by name – and in the light of this truth all fear and unbelief should be banished from our hearts. But even more wonderful is the fact that He knew us when we wandered in sin, when we were "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). "We love Him because He first loved US" (1 John 4:19). His loving eyes followed us in our sins. He sought us in His love and brought us unto Himself through the mighty power of the Word of God. He gave us His life to dwell within us when we heard and embraced the Word, receiving Him by faith.

(Rom. 8:8-11).

Christ died – not for the righteous, but for the ungodly; and such were we all. Jesus Himself declared, "They that be whole need not a physician, but they that are sick... I am not come to call the righteous, but sinners to repentance" (Matt. 9:12, 13)...

Then Paul points out that if, when we were enemies to God, we were reconciled to Him by the death of His Son, "much more, being reconciled, we shall be saved by His LIFE." Now what "life" is meant here? It cannot be applied to the life of the Lord Jesus Christ before He died on the cross, for sinless and perfect as His earthly life was, it had no saving power for us. We could never have been saved through the righteous life Jesus lived. His purity and holiness showed us how exceedingly sinful we are, but it is not by His holy life that we are saved. The "life" referred to here is the life Christ now lives at the right hand of God – in other words, Christ is living for us today, at the right hand of the majesty on high. So we are kept saved on earth because Christ lives in heaven. We need not only a Redeemer, but a Saviour. We could not redeem ourselves from the penalty of sin, and no more can we save ourselves from the power of sin, the daily habits of sin. Therefore we are saved through HIS LIFE. He is living for us hallelujah! And "there is therefore now NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1)...

Beloved, Christ entered into the heaven of heavens, and God seated Him at His own right hand where He sits today to make intercession for us – but notice this is not spoken of unbelievers. The unsaved are not Christ's children, they have no share in all the truths stated here. The unbelieving world does not have an intercessor. Jesus Himself clearly declared this divine truth in His intercessory prayer recorded in John chapter 17. In verse 9 of that chapter Jesus said but for them which thou hast given me; for they are thine."

This same truth is foreshadowed in the Old Testament Scriptures. The high priest, dressed in garments of beauty and glory, had an onyx stone on each shoulder, twelve precious stones on his breastplate, and the names engraved thereon? Were they names of Hittites, or Amorites, or Jebusites? Certainly not! They were the names of the twelve tribes of Israel, God's own people – and the names were engraved on the stones. They were not written, where they might be erased or blotted out. They were engraved deep into the stone, which speaks of the keeping power of God in relation to His children. Just so, our great High Priest, the Lord Jesus Christ, carries believers upon His shoulders and upon His bosom. We are safe in His care, protected by His power and led by His nail-scarred hands. Each believing soul is one spirit with the Lord, and He knows us much better than we know ourselves. He knows our every difficulty, temptation, and trial. He knows our conflicts, He sees every tear that falls from our eyes.

The Psalmist wrote, "The steps of a good man are ordered by the Lord: and he delighteth in His way... the salvation of the righteous is of the Lord: He is their strength in the time of trouble. And the Lord shall help them, and deliver them: He shall deliver them from the wicked, and save them, because they trust in Him" (Psalm 37:23, 39, 40).

"As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth His children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Psalm 103:12-14).

God's eye is upon every believer – the eye that measures the depths of the universe and sees every sparrow that falls. Our God neither slumbers nor sleeps (Psalm 121:3,4).

The multiplied millions of His people who have passed through this life and are now with Him in glory were each and individually the object of His love and care until they were safely home with Him. His loving eye was upon the multitudes of martyrs who were burned at the stake, broken on the torture rack, or fed to wild beasts in the arena. For each of these martyrs Christ served and worked – and He serves and works for us today. He is our representative before God the Father, and He will continue in that work until we are safe in His arms in Paradise.

This precious truth should encourage us to live a life of prayer in this present world. We are surrounded by evil, danger lurks on every hand, Satan is ever on the alert to ensnare us... (Phil. 4:6, 7).

Since Christ is interested in everything that happens to the believer, no matter how small or how great the happening may be, we can go to Him in prayer and talk with Him as freely as we could talk with our parents, with our family doctor, or with our church pastor. He listens to our every request. He knows what we have need of even before we ask, and He joys to share in all that we do. Just as His eyes are open to watch over us, His ears are attuned to our prayers. He understands our discouragement, our weariness, our sorrows and hardships. He passed this way before He asked us to walk this pilgrimage. He knows and sympathizes when we are lonely, when our dedicated service to Him is misunderstood by our fellowman, and when the fiery darts of the wicked are aimed at us.

Believers today can claim the promise Jesus made to His in John 15:7 "IF YE ABIDE IN ME, AND MY WORDS ABIDE IN YOU, ye shall ask what ye will, and it shall be done unto you!"

Practical Results of Christ's Present Work in the Believer's Life

(1 Cor. 3:16). (1 Cor. 6:19, 20).

What a vast change would come into our daily lives if we would remember constantly that Jesus sees every move we make, hears every word we say, and knows every thought that passes through our mind! If we would remember that He is present with us each moment of each day, many things we do would be left undone, many words we speak would remain unspoken, when many subjects on which our thoughts now dwell would be put aside. He is our Representative before God, and we are His representatives before men. Therefore our words and actions make up a testimony either for Christ or against Him before unbelievers. If our lives bring honor and glory to God, we will lead others to know the Lord Jesus Christ as Saviour; but if we dishonor God by participating in things of the world and living as the world lives, unbelievers will see nothing in us to cause them to thirst for the living water or hunger after righteousness.

In Christ we live and move and have our being. The branch severed from the vine cannot bear fruit. We live because Jesus lives, we have victory because He came forth victorious. He is heir of all things, therefore in Him we too are heirs of God and joint-heirs with Christ. Since God, through His beloved Son, has done so much for us, it is our duty to honor Him with all that we have and all that we are. As Paul admonished the Corinthians, "Whether therefore ye eat, or drink, or whatever ye do, DO ALL TO THE GLORY OF GOD" (1 Cor. 10:31).

Paul also reminded young Titus that the grace of God that saves us also teaches us "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). Christ

God gave His best for us. He gave the sacrifice of His only begotten Son. Now He wants us – not to die for Him, but to live for Him, presenting our bodies "a living sacrifice, holy, acceptable unto God," which is our reasonable service. He wants us to "be not conformed to this world," but transformed by the renewing of our mind, that we prove "what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2).

Christ's Present Work For the Church

(Eph. 5:23-32).

"Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

So we see that Christ is the head and the foundation of the New Testament Church, the Church is His body, and every born again believer is a member of that body. The risen Lord adds new members to the Church daily, putting each believer into the body as it pleases Him. He also supplies the body with various gifts as it pleases Him. Paul explains this very carefully and completely in his letter to the Corinthian church:

NOT OF THIS WORLD

As James headed home, his heart was lighter than it had been for months. After struggling with growing compromises, he had finally decided to dissolve his business partnership with a non-Christian friend.

The Bible says, "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Corinthians 6:14).

But our times are marked by the spirit of compromise. On every side we behold unholy mixtures, ungodly associations, unequal yokes. Many professing Christians appear to be trying to live as near to the world as they can and yet go to heaven!

Jesus, however, says His followers are NOT OF THIS WORLD. Therefore they are to separate themselves from the evils of this world and to abstain from all intimate associations with the ungodly.

SEPARATE LIFESTYLE

Be not unequally yoked together is a call to godly separation for every generation. To Abraham, God said, "Get thee out of thy country, and from thy kindred, and from thy father's house." To Israel He said, "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances" (Leviticus 18:3). It was their disregard of these very prohibitions that brought down upon Israel such severe chastisements.

At the beginning of the New Testament we see John the Baptist standing outside the organized Judaism of his day, calling on men to flee from the wrath to come. Jesus announced that He call His own sheep by name, and leads them out. Yes, God calls His people to separation. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Revelation 18:4).

SEPARATE FELLOWSHIP

Not unequally yoked together is God's call to separate fellowship. "For what fellowship hath righteousness with unrighteousness?" After contrasting the people of God with those of this world, the Lord says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Corinthians 6:17, 18). This call to separation from all evil is a call to holiness -- we are not to become contaminated with any form of evil. Instead of enjoying companionship with non-Christians, we are to fellowship with those who love the Lord, who will influence us to live uprightly.

SEPARATE IDENTITY

Be not unequally yoked together with unbelievers. The disregard of this commandment is largely responsible for the low spiritual state of Christians. No one can be an unshackled follower of the Lord Jesus Christ if he is yoked to Christ's enemies. He may appear to be a truly saved person, but the testimony of his life and the witness of his walk will not honor the Christ of the Bible. Moses, who had an eternal perspective, refused to identify himself with Egypt (a type of the world). He forsook Egypt and chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11:25).

SEPARATE ASSOCIATIONS

Be not unequally yoked applies to our religious connections. How many Christians are members of "churches" where much that goes on is contrary to the Word of God, either in the pulpit teaching, the worldly attractions used to draw the ungodly, or the constant receiving into membership of those who give no evidence of having been born again. In contrast, the Lord calls us to separate ourselves from those who dishonor Him and join those of "like precious faith."

Be not unequally yoked applies to membership in secret orders where members are united in solemn oath and covenant with non-Christians. Persons may profess belief in a Supreme Being, but where is their love for God's Word? What is their relation to His Son? Any Christian thus unequally yoked should get out from under it without delay (Ephesians 5:11,12).

Be not unequally yoked applies to marriage. The only two families in this world are the children of God and the children of the devil (1 John 3:10). Compromisers reap bitterly from mixed marriages, as we see in the histories of Samson, Solomon, and Ahab. Watchfulness in prayer is needed in the regulation of our affections!

Be not unequally yoked applies to business partnerships. Whatever may be gained of this world in wealth and social prestige, will but poorly compensate for the loss of fellowship with God. Disobedience here has wrecked many a Christian's testimony and pierced him through with many sorrows.

SEPARATE STANDARDS

Be not unequally yoked together. Since we are NOT OF THIS WORLD, we are to keep ourselves "unspotted from the world" (James 1:27). Any occupation or association that hinders my communion with God or enjoyment of spiritual things must be given up. Anything in my habits or ways that mars fellowship with spiritual saints or robs me of power in service, is to end.

"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" (2 Corinthians 6:14-16). How plain and how strong are the terms used there! No excuse for failing to understand! In the whole range of the Holy Scripture there is no plainer language on any subject. "Righteousness - unrighteousness; light - darkness; Christ - Belial." What bond is there between them?

The unbeliever disregards and defies God's Word which regulates the life and walk of the saint. Then what fellowship can there be between one who is subject to God's Word and one who is not?

SUMMARY

When Jesus invites us to take His yoke upon ourselves (Matthew 11:28-30), He invites us to a special relationship. Who would want to be yoked with unbelievers after being intimately yoked with Jesus Christ? God's call to separation from all ungodliness (2 Corinthians 6:14-18) is an invitation to intimacy. Remember His unfailing promises:

"I will dwell in them"

"and walk in them"

"and I will be there God"

"and they shall be my people"

"and I will receive you"

"and will be a Father unto you"

"and ye shall be my sons and daughters."

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1).

Does this characterize your life? Are you pursuing Christ and His approval at all cost? If so, He recognizes you as NOT OF HIS WORLD and will gladly claim and reward you when He comes for His own.

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FURTHER THOUGHTS:

Do not love the world - 1 John 2:15-17; John 14:17



c. Pray about what God has said to you.

- Add a heading in your notebook "What God said to me." Write your prayer on the basis of what He said.
- If it is a teaching, repeat that teaching to God as you pray. Thank Him for it. Ask Him to help you apply it to your life. Ask what else He has to say to you. Praise Him.
- If it is a rebuke, confess your sin or failure. Repent of it. Thank God for forgiving you. Commit yourself to learn from His rebuke and not repeat your error.
- If it is a correction, tell God you recognize and accept His guidance. Ask His help in changing your behavior or attitude. Thank Him for His new direction.
- If it is training, promise God you will do as instructed with His help. Describe one new action you will take today because of the instruction.
- Write in your notebook what you have said to God. Check each day to see if you have maintained your previous commitment to Him. This will help you check your growth in discipleship.

Use this plan for a few weeks. It will then become second nature to you as you begin talking with God on the same channel. Often Christians talk to God but do not listen to His response. It is as if you were talking on one channel and God on another. This study method creates interactive communication with God so you are both talking about the same things. It also will give you a basis for sharing with others what God has been saying to you. Later, in reviewing your notes, you will see patterns of what God has been communicating to you over a period of time as well as things that you have been concerned about.

Another plan would be to read through a book of the Bible each week or month.

d. Be persistent until you are consistent. Aim for consistency rather than for length of time spent. Consider having a quiet time for a few minutes every day rather than having long devotional time periods every other day. You are laying a foundation for a lifelong habit. Expect interruptions. More than any other one thing, Satan will try to prevent your spending time with God. He fears the weakest Christian on his or her knees. Do not get frustrated at the persons or events that interrupt your quiet time. Have your quiet time when you will not be interrupted, and plan around interruptions to your quiet time rather than becoming frustrated by them.

e. Focus on the Person you are meeting rather than on the habit of the quiet time. If you were meeting your country's leader at that time, you would not let anything stand in your way. What about meeting God? Your fellowship with God is important to Him as well as to you. He created you with a capacity for fellowship with Him; and He saved you to restore that fellowship. Read the introductory summary on GOD (Summaries of the Doctrines). Keep your notebook daily. You may want to use the following form:

Day of the week _____ Date _____

Scripture Passage:

Doctrinal Subject:

What God said to me:

a. Teaching

b. Rebuking

c. Correcting

d. Training

What I said to God:

a. Petition _____

b. Commitment _____

c. Confession of sin

d. New direction:

e. Promise to live right

f. Verse to memorize:

Meditating on the Word

Meditation has been called reflective thinking with a view to application. It involves musing, pondering, and thinking on the Word of God in such a specific way that the message of the Scriptures is connected to a specific need in your life. One of the great promises in the Word of God deals with the relationship between God's blessings and meditation on His Word. Read Joshua 1:8 and Psalm 1:2-3. Silently reflect on the strength and hope you can gain from God's Word. Reflect on your need for courage, strength, and hope.

Develop a notebook to record your meditations. Begin by meditating on one verse or a brief passage every day for a week. In your notebook, write:

Date Verse Reference _____

Parameter of the verse (its context): _____

Paraphrase of the verse:



Pulverizing the verse for detailed meaning

Key words for your heart:

Questions about key words: Why? _____ • Where? _____ What? _____

When? Who? How? _____

The verse personalized for me

The verse prayed back to God

Parallel verses (Cross Reference)

Problems in the verse _____

Possibilities of helping others through the verse

Protracted study notes, ideas, and outlines

Look under HOLY SCRIPTURE, Inspired, in the index. Select a verse for meditation. Pray for wisdom to apply the Word of God to your life (Jas. 1:5). Remember, obedience is the key to receiving greater revelation from God and His Word. Do the following exercise in your notebook using the preceding format.

1. Determine the context by reading the verses before and after the selected verse. Learn the setting and theme of the passage. Summarize the teaching of the total context.

2. Paraphrase the verse. Rewrite it in your own words.

3. To find detailed meaning in the verse, use three exciting ways to assimilate and digest its truths. (a) Read the verse aloud several times, each time emphasizing a different word. Write two or three words you find very important. (b) Contrast the verse: write down the opposite meaning so you will understand what the verse is teaching. (c) Ask questions and seek answers about the two or three important words. Use the question words What?, Why?, When?, Where?, Who?, and How? to relate the words to your own needs. If you choose Philipians 4:13, you might ask: What are some things I can do through Christ? Why have I been failing to do these things? How can I begin doing all things through Christ?

4. Personalize the verse by letting the Spirit lead you to see a need, a challenge, an opportunity, or a failure in your life. Let the Spirit make the verse come alive for you as you digest it and assimilate it into your life. Write something you will do in response to this verse. Be specific.

5. Pray the verse back to God, making it personal for your life. For example, you might pray from Philipians 4:13, Lord, you say I can do all things through Christ. I've been having a tremendous problem with my attitude. I find it difficult to forgive and be positive. I thank You that I can be positive because of Your promises and that I can meet every problem today in Your strength. I claim your strength now for all things today.

6. Use the cross reference system in the center column of your Bible to look up parallel passages which deal with the same content or theme. See the doctrinal notes at the bottom of the page related to your passage. Look up this doctrinal theme in the index to find parallel passages. Summarize the teaching of these verses. Let these verses strengthen the impact of the verse in your life.

7. List problems in the verse, that is, thoughts or ideas you do not understand immediately. Discuss these with a Christian friend or church leader. From Philipians 4:13 you might ask, "How is Christ's strength made available to me to do all things?" When you find an answer, pray about it with God and write it in your notebook.

8. The discipline of meditation should lead you to ministry to others. Write the possibilities you see to use the verse in ministering to others—a relative, a friend, a business associate. Ask, "How can the truth of this verse be transmitted to someone else through me?" Write an action you can take this week.

9. Meditative study is done without study helps and tools. It should lead to protracted or further study. Write thoughts, ideas, outlines, applications, or plans which should lead you to further study. Determine which doctrinal emphasis of the verse is important for your discipleship at this time. Plan a time to study that doctrine through the Scriptures with the help of the index. Use methods of study discussed in the section on Discipline of Living in the Word.





ORTHODOX DOGMATIC THE...

DOGMAS

So as to guard the right path of faith, the Church has had to forge strict forms for the expression of the truths of faith; it has had to build up the fortresses of truth for the repulsion of influences foreign to the Church. The definitions of the truth declared by the Church have been called, since the days of the Apostles, dogmas. **In the Acts of the Apostles we read of the Apostles Paul and Timothy that "as they went through the cities, they delivered them the decrees (dogmata) for to keep, that were ordained of the apostles and elders which were at Jerusalem (Acts 16:4); here the reference to the decrees of the Apostolic Council which is described in the fifteenth chapter of the Book of Acts).** Among the ancient Greeks and Romans the Greek word *dogma* was used to refer a) to philosophical conceptions, and b) to directives which were to be precisely fulfilled. In the Christian understanding, "dogmas" are the opposite of "opinions," that is, inconstant personal conceptions. (Pomazansky, pg. 24)

DOGMAS AND CANONS

"In ecclesiastical terminology 'dogmas' are the truths of Christian teaching, the truths of the faith, and 'canons' are the prescriptions relating to church order, church government, the obligations of the Church hierarchy and clergy and of every Christian, which flow from the moral foundations of the evangelical and Apostolic teaching" (Pomazansky, pg. 37).

THE WORKS OF THE HOLY FATHERS AND TEACHERS OF THE CHURCH AS A GUIDE IN QUESTIONS OF FAITH

"For guidance in questions of faith, for the correct understanding of Sacred Scripture, and in order to distinguish the authentic Tradition of the Church from the false teachings, we appeal to the works of the Holy Fathers of the Church, acknowledging that 'unanimous agreement' of all the Fathers and teachers of the Church in teaching of the Faith is an undoubted sign of the truth" (Pomazansky, 37, 38).

THE CANON

"The local Council of Carthage in 316, in its 33rd Canon, enumerated all of the books of the New Testament" (Pomazansky, pg. 29).

SACRED TRADITION

"The witness of Sacred Tradition is indispensable for our certainty that all the books of Sacred Scripture have been handed down to us from Apostolic times and are of Apostolic origin.

Sacred Tradition is necessary for the correct understanding of separate passages of Sacred Scripture, and for refuting heretical reinterpretations of it, and in general, so as to avoid superficial, one-sided, and sometimes even prejudiced and false interpretations of it.

Finally, Sacred Tradition is also necessary because some truths of the faith are expressed in a completely definite form in scripture, while others are not entirely clear and precise and therefore demand confirmation by the Sacred Apostolic Tradition.

The Apostle commands, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (II Thess. 2:15) (Pomazansky, pg. 34).

"Of course, many truths of the Faith are so immediately clear from Sacred Scripture that they were not subjected to heretical reinterpretations; therefore, concerning them there are no specific decrees of councils. Other truths, however, were confirmed by councils" (Pomazansky 36).

EXAMPLES OF AN INHOUSE DISCREPANCY

ORIGINAL GUILT

Some Orthodox Christians have mistakenly defended the Augustinian notion of "original guilt"... Fr. Michael rightly points out, in his balanced presentation, that from Adam we have indeed inherited our tendency towards sin, together with the death and corruption that are now part of our sinful nature; together with the death and corruption that are now part of our sinful nature; but we have not inherited the guilt of Adam's personal sin.

The term "original sin" itself comes from St. Augustine's treatise *De Peccato Originale*, and few people imagine that merely to use this term implies acceptance of Augustine's exaggerations of this doctrine. This is, of course, need not be the case.

There are two terms used in Greek for 'original sin.' The first, *progoniki amartia*, is used frequently in the Fathers (St. Symeon the New Theologian, St. Maximus the Confessor). I have always seen it translated 'original sin,' though Greek theologians are careful when they use the term to distinguish it from the term as it is applied in translating St. Augustine. The second expression one sees is *propatetikon amartia*, which is literally 'ancestral sin.' John Kamiris, the Greek theologian, suggests in his dogmatic volumes that the latter term, used in later confessions, does not suggest anything as strong as Augustinian 'original sin,' but certainly suggests that 'everyone is conceived in sin.'

There are sometimes extreme reactions against and for original sin. As recent Greek theologians have pointed out, original sin in Orthodoxy is so tied to the notion of divinization (theosis) and the unsplotted part of man (and thus to Christology) that the Augustinian overstatement (of man's fallen nature) causes some discomfort. In the expression 'original sin' the West often includes original guilt, which so clouds the divine potential in man that the term becomes burdensome. There is, of course, no notion of original guilt in Orthodoxy. The Western notion compromises the spiritual goal of man, his theosis, and speaks all too lowly of him. Yet rejecting the concept because of this misunderstanding tends to lift man too high - dangerous in so arrogant a time as ours. The balanced Orthodox view is that man has received death and corruption through Adam (original sin), though he does not share Adam's guilt. Many Orthodox, however, have accepted an impossible translation of Romans 5:12, which does not say that we have all sinned in Adam, but that like Adam, we have all sinned and have found death." (Archimandrite Chrysostomos, St. Gregory Palamas Monastery, Hayesville, Ohio).

The King James Version rightly translates Romans 5:12: "And so death passed upon all men, for that all have sinned." The Latin translations of the latter clause, "in whom all have sinned," overstates the doctrine and might be interpreted to imply that all men are guilty of Adam's sin. (Pomazansky 164-165)

CHRIST THE HIGH PRIEST

The Lord Jesus Christ is not only the Lamb of God Who is offered as a sacrifice for the life of the world; He is at the same time also He Who offers, The Performer of the sacrifice, the High Priest, Christ is "He Who offereth and is offered; that accepteth and is distributed" (the secret prayer at the Cherubic Hymn in the Liturgy). He Himself is offered as a sacrifice, and He Himself also offers the sacrifice. He Himself both receives it and distributes it to those who come.

The Lord expressed His High-Priestly ministry on earth in its highest degree in the prayer to His Father which is called "the High-priestly prayer," which was pronounced after the farewell conversation with His disciples in the night when He was taken by the soldiers, and likewise in the prayer in solitude in the garden of Gethsemane: *For their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word* (John 17:19-20).

The Apostle Paul interprets the High-Priestly ministry of Christ in his Epistle to the Hebrews (chapters five to ten). He juxtaposes the High-Priestly ministry of Christ with the ministry of the Old Testament high priests and shows that the priesthood of Christ incomparably surpasses it.

There were many high priests according to the order of Aaron, since death did not allow there to be only one. But this One, according to the order of Melchisedek, as remaining eternally, has a priesthood that does not pass away (Heb. 7:23-24).

Those high priests had to offer sacrifice constantly; but Christ performed the sacrifice once, offering Himself as the sacrifice (Heb. 7:27).

Those high priests themselves were doled with infirmity; but this High Priest is perfect forevermore (Heb. 7:26).

Those were priests of the earthly tabernacle made by hands; but this One is the sacred Performer of the eternal tabernacle not made with hands (Heb. 9:24).

Those high priests entered into the holy place with the blood of calves and goats; but this One with His own blood entered once into the holy place and obtained an eternal redemption (Heb. 9:12).

They were priests of the Old Testament; whereas this One is Priest of the New Testament (Heb. 8:6) (Pomazansky 210-211).

CHRIST THE EVANGELIZER (touches on role of Mosaic Law)

The evangelical teaching of life and piety is the high commandment of love to God and neighbor, which is presented much more fully and elevatedly than in the Old Testament, and inspires one to the full devotion to God of a son. Many private commandments of this most perfect moral law are concentrated in the Sermon on the Mount. Such, for example, are the commandments of the forgiveness of offenses and love for one's enemies, self-denial and humility, of true chastity, not only bodily but also spiritual, of mutual service according to the most



exalted example of the Saviour Himself, and of the other things that are morally demanded of a Christian.

While the Old Testament law inspires one to fulfill the commandments chiefly for the sake of an earthly, temporal prosperity, the New Testament law inspires one to higher, eternal, spiritual goods.

The Old Testament law, however, was not abrogated by the Saviour, it was only elevated; it was given a more perfect interpretation; it was placed upon better foundations. With the coming of the New Testament, it was only the Jewish ritual law that was abrogated.

Concerning the relation of Christians to the Old Testament, the Blessed Theodorēt reasons thus: "Just as mothers of just-born infants give nourishment by means of the breast, and then light food, so also the God of all things from time to time has given men a more perfect teaching. But, despite all this, we revere also the Old Testament as a mother's breasts, only we do not take milk from there, for the perfect have no need of a mother's milk, although they should revere her because it was from her that they received their upbringing. So we also, although we do not any longer deserve crouching, the Sabbath, the offering of sacrifices, the sprinklings - none the less, we take from the Old Testament a different benefit: for it, in a perfect way, instructs us in piety, in faith in God, in love for neighbor, in continence, in justice, in courage, and above all presents for imitation the examples of the ancient Saints" (Blessed Theodorēt, "Brief Exposition of Divine Dogmas") (Pomazansky 212-213).

ON CHURCH UNITY AND CAUSES FOR ITS VIOLATION

The Church does not lose its unity because side by side with the Church there exist Christian societies which do not belong to it. These societies are not in the Church, they are outside of it.

The unity of the Church is not violated because temporary divisions of a nondogmatic nature. Differences between Churches arise frequently out of insufficient or incorrect information. Also, sometimes a temporary breaking of communion is caused by the personal errors of individual hierarchs who stand at the head of one or another local Church; or by the violation of the submission of one territorial ecclesiastical group to another in accordance with anciently established tradition. Moreover, life shows us the possibility of disturbances within a local Church which hinder the normal communion of other Churches with the given local Church until the outward manifestation and triumph of the defenders of authentic Orthodox truth. Finally, the bond between Churches can sometimes be violated for a long time by political conditions, as has often happened in history. In such cases, the division touches only outward relations, but does not touch or violate inward spiritual unity (Pomazansky 235).

SANCTITY OF THE CHURCH - SINFUL MEMBERS

The sanctity of the Church is not darkened by the intrusion of the world into the Church, or by the sinfulness of men. Everything sinful and worldly which intrudes into the Church's sphere remains foreign to it and is destined to be sifted out and destroyed, like weed seeds at sowing time. The opinion that the Church consists only of righteous and holy people without sin does not agree with the direct teaching of Christ and His Apostles. The Saviour compares His Church with a field on which the wheat grows together with the tares, and again, with a net which draws out of the water both good fish and bad. In the Church there are both good servants and bad ones (Matt. 13:23-35), wise virgins and foolish (Matt. 25:1-13). "We believe," states the Encyclical of the Eastern Patriarchs, "that the members of the Catholic Church are all the faithful, and only the faithful, that is, those who undoubtedly confess the pure faith in the Saviour Christ (the faith which we have received from Christ Himself, from the Apostles, and from the Holy Ecumenical Councils), even though certain of them might have submitted to various sins... The Church judges them, calls them to repentance, and leads them on the path of the saving commandments. And therefore despite the fact that they are subject to sins, they remain and are acknowledged as members of the Catholic Church as long as they do not become apostates and as long as they hold to the Catholic and Orthodox Faith" (Pomazansky 239).

ON HERETICS, SCHISMATICS AND ARBITRARY ASSEMBLIES

But there is a boundary, which if sinners go past it, they, like dead members, are cut off from the body of the Church, either by a visible act of the Church authority or by the invisible act of God's judgment. Thus, those do not belong to the Church who are atheists or apostates from the Christian faith, those who are sinners characterized by a conscious stubbornness and lack of repentance for their sins... Also among those who do not belong to the Church are heretics who have corrupted the fundamental dogmas of the faith; schismatics who out of self-will have separated themselves from the Church (the 33rd Canon of the Council of Laodicea forbids prayer with schismatics). St. Basil the Great explains: "The ancient distinguished between heresy, schism, and an arbitrary assembly. They called heretics those who have completely cut themselves off and have become designers in the faith itself; they called schismatics those who have separated themselves in their opinions about certain ecclesiastical subjects and in questions which allow of treatment and healing; and they called arbitrary assemblies those gatherings composed of disobedient priests or bishops and uneducated people."

The sanctity of the Church is irreconcilable with false teachings and heresies. Therefore the Church strictly guards the purity of the truth and herself excludes heretics from her midst (Pomazansky 239).

APOSTOLICITY - APOSTLES (PLURAL) ARE FOUNDATION

...the Apostles are the foundation of the Church. Therefore it is said of the Church: it is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief cornerstone (Eph. 2:20). The naming of the Church as "apostolic" indicates that it is established not on a single Apostle (as the Roman Church later taught), but upon all twelve; otherwise it would have to bear the name of Peter, or John, or some other. The Church as it were ahead of time warned us against thinking according to a "fleshy" principle (1 Cor. 3:4): "I am of Apollos, I am of Cephas." In the Apocalypse, concerning the city coming down from heaven it is said: *And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb* (Apoc. 21:14) (Pomazansky 243).

COUNCIL OF CARTHAGE ON GRACE OF GOD

In accordance with this sacred teaching, the Council of Carthage in the third century decreed: "Whosoever should say that the grace of God, by which a man is justified through Jesus Christ our Lord, avails only for the remission of past sins, and not for assistance against committing sins in the future, let him be anathema. For the grace of Christ gives not only the knowledge of our duty, but also inspires us with a desire that we may be able to accomplish what we know" (Canons 125, also 126 and 127...) (Pomazansky 259, 260).

CONCERNING SECTS AND PROTESTANT IDEA OF INVISIBLE CHURCH

The orthodox teaching of the Church, which in itself is quite clear and rests upon Sacred Scripture and Sacred Tradition, is to be contrasted with another concept which is widespread in the contemporary Protestant world and has penetrated even into Orthodox circles. According to this different concept, all the various existing "sects," even though they are separated from each other, still comprise a single "invisible Church," inasmuch as each of them confesses Christ as Son of God and accepts His Gospel. The dissemination of such a view is aided by the fact that side by side with the Orthodox Church there exists outside of her a number of Christians that exist in this exceeds by several times the number of members of the Orthodox Church. Often we can observe in this Christian world outside the Church a religious fervor and faith, a worthy moral life, a conviction - all the way to fanaticism - of one's correctness, an organization and a broad charitable activity. What is the relation of all of them to the Church of Christ?

Of course, there is no reason to view these confessions and sects as on the same level with non-Christian religions. One cannot deny that the reading of the word of God has a beneficial influence upon everyone who seeks in it instruction and strengthening of faith, and that devout reflection on God the Creator, the Provider and Saviour, has an elevating power there among Protestants also. We cannot say that their prayers are totally fruitless if they come from a pure heart, for *in every nation he that feareth Him... is accepted with Him* (Acts 10:34). They help to restrain moral looseness, vices, and crimes; and they oppose the spread of atheism.

But all this does not give us grounds to consider them as belonging to the Church. Already the fact that one part of this broad Christian world outside the Church, namely the whole of Protestantism, denies the bond with the heavenly Church, that is, the veneration in prayer of the Mother of God and the saints, and likewise prayer for the dead, indicates that they themselves have destroyed the bond with the one Body of Christ which unites in itself the heavenly and the earthly. Further, it is a fact that these non-Orthodox confessions have "broken" in one form or another, directly or indirectly, with the Orthodox Church, with the Church in its historical form; they themselves have cut the bond, they have "departed" from her. Neither we nor they have the right to close our eyes to this fact. The teachings of the non-Orthodox confessions contain heresies which were decisively rejected and condemned by the Church at her

Ecumenical Councils. In these numerous branches of Christianity, **there is no unity**, either outward or inward - either with the Orthodox Church of Christ or between themselves. The supra-confessional unification (the "ecumenical movement") which is now to be observed does not enter into the depths of the life of these confessions, but has an outward character. The term "invisible" can refer only to the Heavenly Church. The Church on earth, even though it has its invisible side, still remains visible, because it consists of people and has visible forms of organization and sacred activity.

Therefore it is quite natural to affirm that these religious organizations are societies which are "near," or "next to," or "close to," or perhaps even "adjoining" the Church, but something "against it"; but they are all "outside" the one Church of Christ. Some of them have cut themselves off, others have gone far away, some, in going away, all the same have historical ties of blood with her; others have lost all kinship, and in them the very spirit and foundations of Christianity have been distorted. None of them find themselves under the activity of the grace which is present in the Church, and especially the grace which is given in the Mysteries of the Church. They are not nourished by that mystical table which leads up along the steps of moral perfection.

The tendency in contemporary cultural society to place all confessions on one level is not limited to Christianity; on this same all-equalizing level are placed also the non-Christian religions, on the grounds that they all "lead to God," and besides, taken all together, they far surpass the Christian world in the number of members who belong to them.

All of such "uniting" and "equalizing" views indicate a forgetfulness of the principle that there can be many teachings and opinions, but there is only one truth. And authentic Christian unity - unity in the Church - can be based only upon oneness of mind, and not upon differences of mind. The Church is the *pillar and ground of the Truth* (1 Tim. 3:15) (Pomazansky 243-246).

PROOFS FOR TRINITY - OLD TESTAMENT

The truth of the Tri-unity of God is only expressed in a veiled way in the Old Testament, only half-revealed. The Old Testament testimonies of the Trinity are revealed and explained in the light of the Christian faith, as the Apostle Paul wrote concerning the Jews: *But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away... It is taken away in Christ* (1 Cor. 3:15-16, 14).

The chief passages in the Old Testament which testify to the Trinity of God are the following:

Genesis 1:1: *And God said, Let us make man in our image, after our likeness.* The plural number here indicates that God is not one Person.

Genesis 3:22: *And the Lord God said, Behold, Adam is become as one of us, to know good and evil.* (These are the words of God before the banishment of our ancestors from Paradise.)

Genesis 11:6-7: Prior to the confusion of tongues at the building of the tower of Babylon, the Lord said: *Let us go down, and there confound their language.*

Genesis 18:1-3, concerning Abraham: *And the Lord appeared unto him at the oak of Mamre... And he (Abraham) lifted up his eyes and looked, and lo, three men stood by him... and he bowed himself toward the ground and said, My Lord, if now I have found favor in Thy sight, pass not away, I pray Thee, from Thy servant. Blessed Augustine says of this: "Do you see that Abraham meets Three but bows down to One... Having beheld Three, he understood the mystery of the Trinity, and having bowed down to One, he confessed One God in Three Persons" (Pomazansky 75-76).*

CONCERNING BAPTISM IN JESUS' NAME ONLY

In certain passages of Sacred Scripture there is mentioned a baptism in the name of the Lord Jesus (Acts 2:38; 8:16; 10:48). According to the interpretation of the ancient Fathers, the expression "in the Name of the Lord Jesus" means "according to the command and tradition of Christ. By this expression there is not denied the fact of baptism in the name of the Father, of the Son, and of the Holy Spirit," as it has seemed to certain historians of Christianity who are of the rationalistic school. It is entirely natural that the writer of the book of Acts, the Apostle Luke, and the Apostle Paul also (Rom. 6:3; Gal. 3:27; 1 Cor. 1:13), when speaking of baptism "in Christ" have in mind to distinguish this baptism from the baptism of John or anything similar to it, as the *Baptism into Christianity*. Thus even now there is sung at Baptism, "As many as have been baptized into Christ have put on Christ" (Gal. 3:27) (Pomazansky 267-268).

THE SAVIOUR'S WORDS BEFORE THE ESTABLISHMENT OF THE MYSTERY

Before the first performance of this Mystery at the Mystical Supper (the Last Supper), Christ promised it in His conversation concerning the Bread of Life on the occasion of the feeding of the five thousand men with five loaves. The Lord taught, *I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread which I will give is My flesh, which I will give for the life of the world* (John 6:51). The Jews evidently understood the words of Christ literally. They began to say to each other, *How can this man give us His flesh to eat?* (John 6:52). And the Lord did not tell the Jews that they had understood Him incorrectly, but only with greater force and clarity He continued to speak with the same meaning: *Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood dwelleth in Me, and I in him* (John 6:53-56).

His disciples also understood the words of Christ literally: *This is a hard saying; who can hear?* (John 6:60), they said. The Saviour, so as to convince them of the possibility of such a miraculous eating, indicated another miracle, the miracle of His future Ascension into Heaven: *Doeth this offend you? What and if ye shall see the Son of Man ascending where He was before?* (John 6:61-62). Further Christ adds, *It is the Spirit that quickeneth; the flesh profiteth nothing. The words I speak unto you, they are Spirit, and they are life* (John 6:63). By this remark Christ does not ask that His words about the Bread of Life be understood in any "metaphorical" meaning. *There are some of you that believe not.* He added immediately (John 6:64). By these words the Saviour Himself indicates that His words are difficult for faith. How is it that believers will eat His Body and drink His blood? But He confirms that He speaks of His actual Body. His words concerning His Body and Blood are "split and life." They testify that a) he who partakes of them will have eternal life, and will be resurrected for the Kingdom of glory in the last day; and b) that he who partakes of them will enter into the most intimate communion with Christ. His words speak not of life in the flesh, but of life in the Spirit. "The Bread of Heaven and the Cup of Life; taste and see that the Lord is good" - these are words we hear at the Liturgy of the Presanctified Gifts. This Communion of His Body and Blood is important not for the quenching of physical hunger, as was the feeding with manna in the desert, or the feeding of the five thousand - but it is important for eternal life (Pomazansky 276-277).

ON THE NATURE OF KNOWLEDGE OF GOD/ APOPHATIC THEOLOGY

"In the Catechetical Lectures St. Cyril of Jerusalem instructs us: 'We explain not what God is, but candidly confess that we have no exact knowledge concerning Him. For in what concerns God, to confess our ignorance is the best knowledge' (Sixth Catechetical Lecture, Eerdmans tr., p. 33)" (Pomazansky, 50).

"note" I would add, "But we know Him."

"Great is the Lord, and great is His strength, and of His understanding there is no measure, (Ps. 146:5). What does this mean? Number what is said, and you will understand the mystery" (Pomazansky 50).

"Nevertheless, to a certain extent we do have a knowledge of God, a knowledge to the extent that He Himself has revealed to men. One must distinguish between the comprehension of God, which in essence is impossible, and the knowledge of Him, even though incomplete, of which the Apostle Paul says, 'For now we see through a glass, darkly'; and 'I know in part' (1 Cor. 13:12)..."

We can know Him through General Revelation (i.e. nature), and through the special revelation of Scripture and Tradition.

God has manifested Himself yet more in supernatural revelation and through the incarnation of the Son of God. 'God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son' (Heb. 1:1-2). 'And we know that the Son of God is come, and hath given us light and understanding, that we may know the true God' (1 John 5:20)" (Pomazansky 52).

"... the Fathers of the Church showed that there is a degree of the knowledge of God which is possible, useful, and needful for us. St. Cyril of Jerusalem, in his Catechetical Lectures, teaches: 'If someone says that the essence of God is incomprehensible, then why do we speak about Him? But is it really true that because I cannot drink the whole river I will not take water from it in moderation for my benefit? Is it really true that because my eyes are not in a condition to take in the whole sun, I am therefore unable to behold as much as is needful for me? If, when going into some great garden, I cannot eat all the fruits, would you wish that I go away from it completely hungry?' (Catechetical Lectures, VI, 5)" (Pomazansky 54).

Blessed Augustine saw a boy at the beach scooping water with a seashell. He thought of the disproportion between our shallow minds and the greatness of God. It is just as impossible for our mind to hold a conception of God in all His greatness as it is impossible to scoop up the sea with a seashell" (Pomazansky 54).

THE DOGMA OF REDEMPTION

The Lamb of God which taketh away the sin of the World (John 1:29)

The dogma of salvation in Christ is the central dogma of Christianity, the heart of our Christian faith. The Lord Jesus Christ is the Redeemer and Saviour of the human race. All the preceding history of mankind up to the incarnation of the Son of God, in the clear image given both in the Old Testament and the New Testament Scriptures, is a preparation for the coming of the Saviour of the human race. All the following history of mankind, after the Resurrection and Ascension of the Lord, is the actualization of the salvation which had been accomplished: the reception and assimilation of it by the faithful. The culmination of the great work of salvation is bound up with the end of the world. The Cross and the resurrection of Christ stand at the very center of human history.

Neither descriptions nor enumerations can take in the majesty, breadth, power, and significance of the earthly ministry of Christ; there is no measuring-stick for the all-surpassing wealth of God's love, manifest in His mercy for the fallen and for sinners in miracles, in healings, and finally, in His innocent sacrificial death, with prayer for His crucifiers. Christ took upon Himself the sins of the entire world; He received in Himself the guilt of all men. He is the Lamb slaughtered for the world. Are we capable of embracing in our thoughts and expressing in our usual, everyday conceptions and words all the economy of our salvation? We have no words for heavenly mysteries...

However, as we from the writings of the Apostles, the very truth of salvation, the truth of this mystery, was for the Apostles themselves entirely clear in its undoubtedness and all-embracingness. Upon it they based all their instruction, by means of it they explain events in the life of mankind, they place it as the foundation of the life of the Church and the future fate of the whole world. They constantly proclaim the good news of salvation in the most varied expressions, without detailed explanations, as a self-evident truth. They write: "Christ saved us"; "you are redeemed from the curse of the law"; "Christ has justified us"; "you are bought at a dear price"; Christ "has covered our sins"; He is a "propitiation for our sins"; by Him we have been "reconciled with God"; He is "the sole Chief Priest"; "He has torn up the handwriting against us and nailed it to the Cross"; He "was made a curse for us"; we have peace with God "by the death of His Son"; we have been "sanctified by His blood"; we have been "resurrected together with Christ." In such expressions, chosen here at random, the Apostles have contained a truth which in its very essence surpasses human understanding, but which is clear for them in its meaning and in its consequences. In a simple and accessible way this truth has penetrated from their lips into the hearts of the faithful so that they all might know what is the *economy of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ* (Eph. 3:9). Let us, therefore, examine the teaching of the Apostles.

In the preaching of the Apostles, especially worthy of attention is the fact that they precisely teach us to distinguish between the truth of the salvation of mankind as a whole, which has already been accomplished, and another truth - the necessity for a personal reception and assimilation of the gift of salvation on the part of each of the faithful, and the fact that this latter salvation depends upon each one himself. *We are saved through faith, and that not of ourselves: it is the gift of God*, writes the Apostle Paul (Eph. 2:8); but he also teaches, *Work out your own salvation with fear and trembling* (Phil. 2:12).

Man's salvation consists in the acquirement of eternal life in God, in the Kingdom of Heaven, *But nothing unclean can enter the Kingdom of God* (cf. Eph. 5:5; Apoc. 21:27). God is Light, and there is no darkness in Him, and those who enter the Kingdom of God must themselves be sons of the Light. Therefore, entrance into it necessarily requires purity of soul, a garment of holiness, *without which no man shall see the Lord* (Heb. 12:14).

The Son of God came into the world in order a) to open the path to mankind in its entirety for the personal salvation of each of us; and in order by this means b) to direct the hearts of men to the search, to the thirst for the Kingdom of God, and to give help, to give power on this path of salvation for the acquirement of personal spiritual purity and sanctity. The first of these has been accomplished by Christ entirely. The second depends upon ourselves, although it is accomplished by the activity of the grace of Christ in the Holy Spirit.

THE GENERAL ECONOMY OF SALVATION

A. The Condition of the World before the Coming of the Saviour

In the prophetic books of the Old Testament, and in particular in the psalms of David, the chosen Hebrew people, as the representative of all mankind, is presented as "the planting of God," as the vineyard of God (see Isaiah 5:7, 6:13). The image of a garden, having the same meaning, is given also in the Gospel. A vineyard or garden must bear fruits. Preserving and guarding His planting, the Lord expects fruits from it. But what should be done with a fruit garden when it bears no fruits, and, what is more, is infected with a disease? Should it be looked after if it does not justify its purpose?

The axe is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit is hewn down, and cast into the fire (Matt. 3:10). Thus did St. John the Forerunner warn and accuse the people before the coming of the Lord.

The Lord speaks of the same thing, and gives to His disciples the parable of the fig tree. *A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of the vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. And if it bear fruit, well; and if not, then after that thou shalt cut it down* (Luke 13:6-9).

Like this fig tree, the human race was fruitless. Once already it had been exterminated by the flood. Now it would have been doomed - it would have doomed itself - to the loss of eternal life, to the general loss of the Kingdom of God, because it had lost all value as not having fulfilled its purpose and as drowning in evil.

Hath not the potter power over the clay?... What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted unto destruction, that He might make known the riches of His glory on the vessels of mercy, which had afore prepared unto glory? (Rom. 9:21).

Mankind, in the person of its best representatives, acknowledged its unfulfilled debt, the heavy debt of numerous preceding generations and of its own age. It was a debt or unable to pay. This feeling of guilt in its purest form was present in the Jewish people. Mankind tried to erase its sins by means of sacrifices, which expressed the giving over to God of the best part of what was in man's possession, in the possession of his family, as a gift to God. But these sacrifices were not capable of morally regenerating men...

B. The General Salvation of the World in Christ

How was the general justification of human existence accomplished by the incarnation of God, together with all the further events in the life of the Lord Jesus Christ. The light of Sanctity shone forth upon the earth. In the person of the Immaculate, Most Pure Virgin Mary, the Mother of God, all mankind was sanctified. By the steps of the Saviour, by His baptism in the Jordan, by His life on earth, the very nature of the earth was sanctified. The Gospel teaching and the deeds of mercy of Jesus Christ kindled love and faith in the hearts of the disciples of Christ, to such an extent that they "left everything" and followed after Him. And, above all this, in His voluntary death on the Cross, there is a manifestation, "surpassing the understanding," of the heights of the love of Christ, concerning which the Apostle Paul reasons thus:

The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His own love towards us, in that, while we were yet sinners, Christ died for us (Rom. 5:5-8). And the Apostle concludes his thought with this: By this means was accomplished the fact that when we were enemies, we were reconciled to God by the death of His Son (Rom. 5:10); by the righteousness of one the free gift came upon all men unto justification of life (Rom. 5:18). This is why the Apostle Paul in his Divinely-inspired writings so often joins together, as if identifying them, even using them interchangeably, the words "we are saved by the love of Christ" with the words "we are saved by the Cross, or by the death, or by the righteousness of Christ," since in all of this there is expressed the active, merciful, compassionate, man-loving, self-sacrificing, sacrificial love of God.

1. This general economy of the salvation of the world is presented in the Sacred Scripture of the New Testament in various words similar in significance, as for example: justification, reconciliation, redemption, propitiation, forgiveness, deliverance.

Here are some texts relating to this general economy:

John 1:29: *Behold the Lamb of God, which taketh away the sin of the world.*

I John 2:2: *And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.*

II Cor. 5:15: *Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.*

I Tim. 2:5-6: *For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all.*

I Tim. 4:10: *Trust in the living God, Who is the Saviour of all men, especially of those that believe.*

2. In addition to the broad significance of the salvation of the world here indicated, the death of Christ and His subsequent descent into hades (1 Peter 3:19-20, 4:6; Eph. 4:8-10) signify in a narrower sense the deliverance from of the souls of the reposed first ancestors, prophets, and righteous ones of the pre-Christian world; and thus they express the special significance of the Cross of the Lord for the Old Testament world, a significance which comes from the death of Christ accomplished upon it: *for the redemption of the transgressions that were under the first testament* (Heb. 9:15). In accordance with this, our Orthodox hymns for Sunday also sing of the mystical truth of the victory over hades and the deliverance of souls from it: "Today Adam dances for joy and Eve rejoices, and with them the prophets and Patriarchs unceasingly sing of the divine triumph of Thy power" (Sunday Kontakion, Tone Three).

3. The deliverance from hades testifies also to the lifting of the curses which were placed in the Old Testament: a) the curses in the third chapter of the book of Genesis, which were joined to the deprivation of life in Paradise of Adam and Eve and their descendants; and then b) the curses placed by Moses, in the book of Deuteronomy (ch. 28), for the stubborn non-fulfillment of the laws given through him.

The Personal Rebirth and New Life in Christ

The transition from the idea of the general economy of God to the call for the personal salvation of men is clearly expressed in the following words of Apostle Paul: *God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation... We pray you in Christ's stead, be ye reconciled to God* (II Cor. 5:19-20).

The personal salvation of man is expressed in Sacred Scripture usually in the same terminology, in the same words, as is the salvation of the world in the broad sense of the word (justification, "redemption," "reconciliation"), as we see in the text we have cited above. Only the words are applied here in a narrower significance. Here the Apostles already have in mind men who have come to believe in Christ and have received Holy Baptism. The common phrases used to express both kinds of salvation may be seen in the following examples:

Titus 3:5-7: Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption (that is to say, the day of baptism and the receiving of the seal of the Holy Spirit).

But the chief place among all such expressions with relation to Christians is the conception of "resurrection in Christ." The mystery of baptism is a personal resurrection in Christ: *Ye are risen with Him* (Col. 2:12).

The Apostle Peter writes in his First Catholic Epistle: *Baptism doth also now save us... by the resurrection of Jesus Christ* (1 Peter 3:21). The very preaching of the Apostles is, in its essence, the preaching of the Resurrection of Christ.

Baptism by water is called in the Apostolic Scriptures likewise a new birth, adoption, sanctification. *But ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus* (1 Cor. 6:11). *As many of you as have been baptized into Christ have put on Christ* (Gal. 3:27).

From this it is clear that in the mystery of redemption the Cross and Resurrection of the Lord are inseparable. In the consciousness of the Church this truth is expressed in full measure in the Paschal hymns, which confess the power of the Resurrection of Christ not only for the personal salvation of the Christian, but also in the final, complete justification of the world: "Passover of incorruption, salvation of the world" (Exposition of Pascha). By the Cross has been accomplished the cleansing of the sins of the world, the reconciliation with God; by the Resurrection new life has been brought into the world.

The Word "Redemption" in the Usage of the Apostles

The totality of the consequences of the Cross and Resurrection are usually expressed by the Apostles, and therefore in theological terminology also, by the single concept of "redemption," which literally signifies a "ransom," an offering of payment. This conception is sufficiently vivid and lively that it has been accessible to the understanding of people even of the lowest rank of society. But this vividness in itself has inspired attempts to ask further questions which do not relate to the essence of salvation, inasmuch as this term has only a symbolical, allegorical significance. Therefore, St. Gregory the Theologian puts off these further questions and establishes the essence of the present expression in the following reflections:

"To whom was that Blood offered that was shed for us, and why was it shed? I mean the precious and famous Blood of our God and High Priest and Sacrifice. We were detained in bondage by the evil one, sold under sin, and received pleasure in exchange for wickedness. Now, since a ransom belongs only to him who holds in bondage, I ask to whom was this offered and for what cause? If to the evil one, be upon the outrage! The robber receives ransom, not only from God, but a ransom which consists of God Himself, and has such an illustrious payment for his tyranny, a payment for whose sake it would have been right for him to have left us alone altogether. But I ask first, how? For it was not by Him that we were being oppressed; and next, on what principle did the Blood of His Only-Begotten Son delight the Father, Who would not receive even Isaac, when he was being offered by his father, but changed the sacrifice, putting a ram in the place of the human victim? Is it not evident that the Father accepts Him, but neither asked for Him nor demanded Him; but on account of the Incarnation, and because humanity must be sanctified by the Humanity of God, that He might deliver us Himself, and overcome the tyrant, and draw us to Himself by the mediation of His Son, Who also arranged this to the honor of the Father, Whom it is manifest that he obeys in all things?" (St. Gregory the Theologian, Second Oration on Pascha; English translation in *Eerdman Nicene and Post-Nicene Fathers, Second Series*, vol. 7, p. 431).

In this theological reflection of St. Gregory the Theologian, the idea which appears in the First Catholic Epistle of the Apostle Peter is given complete expression: *Ye were not redeemed with vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world* (1 Peter 1:18-20).

For a theological definition of the concept of "redemption," a philological examination of the Greek words which correspond to this concept had great importance.

In the Greek text of the New Testament Scriptures, this concept is expressed by two words, and each of them has a significant shade of meaning. The first of them *lytroo*, means "to buy off," "ransom." In those times the world knew three forms of ransoming people, namely (according to Greek dictionaries), 1) ransoming from captivity, 2) ransoming from prison, for example, for debts, 3) ransoming from slavery. In the Christian meaning, the Apostles use this term to express the moment in the accomplishment of our salvation that is joined to the Cross of Christ, that is, the deliverance from the sinful world, from the power of the devil, the liberation from the curses, the liberation of the righteous from the bonds of hades. These are the same three forms of "ransoming": ransoming from the captivity of sin, ransoming from hades, ransoming from slavery to the devil.

The second verb, *agorazo*, signifies "to buy for oneself," an image utilized in this term refers only to believers, to Christians. Here it has an especially rich significance. This verb is encountered three times in the writings of the Apostles, namely:

1 Cor. 6:19-20: What! Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price.

1 Cor. 7:23: Ye are bought with a price; be not ye the servants of men.

Apoc. 5:9, the hymn in heaven to the Lamb: Thou wast slain, and hast redeemed us to God by Thy blood.

In all three places this verb signifies that Christ has acquired us for Himself so that we might belong to Him entirely, reflect upon the depth of this image, which was placed in the word by the Apostles themselves.

On the one hand, the name "slaves" of Christ signifies a complete, unconditional giving over of oneself into obedience to Him Who has redeemed us all. Such precisely did the Apostles feel themselves to be. It is sufficient to read the first verses of a number of the Epistles of the Apostles. In the first words they call themselves the slaves (or servants) of Christ: *Simon Peter, a servant and an apostle of Jesus Christ* (II Peter); *Jude, the servant of Jesus Christ, and brother of James* (Jude); *Paul, a servant of Jesus Christ, called to be an Apostle* (Romans); *Paul and Timothy, the servants of Jesus Christ* (Philippians). Such a self-awareness should be present, according to the teaching of the Apostles, in all believers. The Holy Church in precisely the same way at all times has called and does call the members of the Church in the language of the Divine Services, "slaves (servants) of God."

But there is another side. The Saviour addresses His disciples in His farewell conversation with them: *Ye are My friends, if ye do whatsoever I command you* (John 15:14); and in the same place He calls them "My children" (John 13:33); *as the Father hath loved Me, so have I loved you* (John 15:9). And the Apostles teach: *Ye have received the spirit of adoption* (Rom. 8:15); *we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ* (Rom. 8:16-17). And the Holy Apostle John, he who lay upon the breast of Christ, cries out in inspiration: *Beloved, now we are the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is* (1 John 3:2).

He who sanctifies and they who are sanctified are all of the One (God); therefore Christ calls those who have been sanctified His brothers. Most important, He is the captain of our salvation (Heb. 2:10); He is the High Priest of the New Testament. *Wherefore in all things it behooved Him to be made like unto His brethren, that he might become a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted* (Heb. 2:17-18). Of Him we ask forgiveness of our sins; for the Heavenly Father does not judge anyone, but has given judgment over entirely to the Son, that all might worship the Son as they worship the Father. The Son Himself proclaimed before His Ascension: *All power is given unto Me in heaven and earth* (Matt. 28:18). This is why almost all our prayers - whether for ourselves, for our fathers and brethren, for the living and the dead - we offer to the Son of God. We are in the house of God, we are the house of Christ. Therefore for us it is easy, joyful, and saving to have communion with all the heavenly members of His house: with the Most Holy Theotokos, with the Apostles, the Prophets, the Martyrs, the Hierarchs, and the monastic Saints - a single church of heaven and earth! It is for this that we have been bought by Christ.

So great are the consequences of the Sacrifice of Christ which was offered on the Cross and signed by the Resurrection of Christ! This is the meaning of the new song before the Lamb of His throne, which was given in the Apocalypse to the Apostle John the Theologian: *Thou wast slain, and hast redeemed us to God by Thy blood* (Apoc. 5:9). We have been purchased for God.

Therefore, let not the sorrowful spiritual condition of the world which we observe confuse us. We know that the salvation of the children of the Church, the slaves of Christ, is being accomplished. And the salvation of the world, in the broad, eschatological meaning of the word, has already been accomplished.

But, as the Apostle Paul instructs us, *We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it* (Rom. 8:24-25). The spiritual forces in the world may be hidden, but they are not extinguished. The heavenly-earthly body of the Church of Christ grows and draws the world near to the mystical day of the triumphant and glorious open manifestation of the Son of Man, the Son of God, when, after the great and righteous General Judgment, the renewal and transfiguration of the world will be revealed, and He Who sits on the throne will say, *Behold, I make all things new* (Apoc. 21:5). And there will be a new heaven and a new earth. Amen (Pomazansky 195-205).

DEFINITION OF "SACRAMENT"/"MYSTERY"

Thus, a *mystery (sacrament)* is a sacred act which under a visible aspect communicates to the soul of a believer the invisible grace of God (Pomazansky 263).

The Eucharist

The Eucharist (literally "thanksgiving") is the Mystery in which the bread and wine of offering

are changed by the Holy Spirit into the true Body and true Blood of our Lord Jesus Christ, and then the believers receive communion of them for a most intimate union with Christ and eternal

life. This Mystery is composed, thus, of two separate moments: 1) the changing or transformation of the bread and wine into the Body and Blood of the Lord, and 2) the Communion of these Holy

Gifts. It is called "the Eucharist," "the Lord's Supper," "the Mystery of the Body and Blood of Christ." The Body and Blood of Christ in this Mystery are called the "Bread of heaven and the Cup of life" or the "Cup of salvation"; they are called the "Holy Mysteries," "the Bloodless Sacrifice."

The Eucharist is the greatest Christian Mystery (Sacrament).

The Saviour's words on this mystery.

Before the first performance of this Mystery at the Mystical Supper (the Last Supper), Christ promised it in His conversation concerning the Bread of Life on the occasion of the feeding of the five thousand men with five loaves. The Lord taught, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread which I will give is My flesh, which I will give for the life of the world" (John 6:51). The Jews evidently understood the words of Christ literally. They began to say to each other, "How can this man give us His flesh to eat?" (John 6:52). And the Lord did not tell the Jews that they had understood Him incorrectly, but only with greater force and clarity He continued to speak with the same meaning: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood dwelleth in Me, and I in him" (John 6:53-56).

His disciples also understood the words of Christ literally: "This is a hard saying: who can hear it?" (John 6:60), they said. The Saviour, so as to convince them of the possibility of such a miraculous eating, indicated another miracle, the miracle of His future Ascension into Heaven: "Doth this offend you? What and if ye shall see the Son of Man ascending where He was before..." (John 6:61-62). Further Christ adds, "It is the Spirit that quickeneth; the flesh profiteth nothing. The words I speak unto you, they are Spirit and they are life" (John 6:63). By this remark Christ does not ask that His words about the Bread of Life be understood in any "metaphorical" meaning. "There are some of you that believe not, He added immediately" (John 6:64).

By these words the Saviour Himself indicates that His words are difficult for faith: How is it that believers will eat His Body and drink His Blood? But He confirms that He speaks of His actual Body. His words concerning His Body and Blood are "spirit and life." They testify that a) he who partakes of them will have eternal life, and will be resurrected for the Kingdom of glory in the last day; and b) that he who partakes of them will enter into the most intimate communion with Christ. His words speak not of life in the flesh, but of life in the Spirit. "The Bread of Heaven and the Cup of Life; taste and see that the Lord is good" — these are words we hear at the Liturgy of the Presanctified Gifts. This Communion of His Body and Blood is important not for the quenching of physical hunger, as was the feeding with manna in the desert, or the feeding of the five thousand — but it is important for eternal life.

The establishment of the mystery and its performance in apostolic times.

Whereas the pre-indication of the Saviour concerning the future establishment of the Mystery

of the Eucharist was given in the Gospel of John, the very establishment of the Mystery is set forth in three Evangelists, the Synoptics Matthew, Mark and Luke, and then is repeated by the Apostle Paul.

In the Gospel of St. Matthew, in the 26th chapter, it is said "As they were eating Jesus took bread, and blessed it, and brake it and gave to the disciples, and said Take, eat, *Ths is My Body*. And He took the cup, and gave thanks, and gave to them, saying Drink ye all of it; for this is My Blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26:26-28).

The same thing is said in the Gospel of Mark in the fourteenth chapter.

In the Gospel of Luke, the 22nd chapter, we read "And He took bread, and gave thanks, and brake it and gave unto them saying *This is My Body which is given for you; this do in remembrance of Me. Likewise* also the cup after supper saying *This cup is the new testament in My Blood, which it shed for you*" (Luke 22:19-20).

The same thing that the Evangelist Luke says we read in the First Epistle of St. Paul to the Corinthians, in the 11th chapter, only with the prelatory words, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it, and said..." (1 Cor. 11:23-24).

The words of the Saviour at the Mystical Supper, "Ths is My Body, which is broken for you; this is My Blood of the New Testament, which is shed for many for the remission of sins," are completely clear and definite, and do not allow any other interpretation apart from the most direct one, namely that to the disciples were given the true Body and the true Blood of Christ.

And this is completely in accordance with the promise given by the Saviour in the sixth chapter of the Gospel of John concerning His Body and Blood.

Having given communion to the disciples, the Lord commanded: *This do in remembrance of Me. This Sacrifice must be performed "till He come"* (1 Cor. 11:25-26), as the Apostle Paul instructs, that is, until the Second Coming of the Lord. This follows also from the words of the Saviour: Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you.

And indeed, the Eucharist was received by the Church from the first days as the greatest mystery; the institution of it is preserved with the greatest care and reverence, and it is performed and will be performed until the end of the world.

Concerning the performance of the Mystery of the Eucharist in Apostolic times in the Church of Christ, we may read in the Acts of the Apostles (2:42, 46; 20:6, 7), and in the Apostle Paul in the 10th and 11th chapters of the First Epistle to the Corinthians. The Apostle Paul writes: "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ? For we, being many are one bread, and one body, for we are all partakers of that one bread" (1 Cor. 10:16-17). And again: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep" (1 Cor. 11:26-30). In the quoted words the Apostle instructs us with what reverence and preparatory self-testing a Christian must approach the Eucharist, and he states that this is not simple food and drink, but the reception of the true Body and Blood of Christ.

Being united with Christ in the Eucharist, believers who receive Communion are united also

co-presence of Christ "with the bread, under the form of bread, in the bread"); but the sanctified Gifts in the Mystery are changed or (a later term) "transubstantiated" (The term "transubstantiation" comes from medieval Latin scholasticism following the Aristotelian philosophical categories, "transubstantiation" is a change of the "substance" or underlying reality of the Holy Gifts without changing the "accidents" or appearance of bread and wine. Orthodox theology, however, does not try to "define" this Mystery in terms of philosophical categories, and thus prefers the simple word "change.") into the true Body and true Blood of Christ, as the Saviour said "For My flesh is meat indeed, and My Blood is drink indeed" (John 6:55).

This truth is expressed in the Encyclical of the Eastern Patriarchs in the following words:

We believe that in this sacred rite our Lord Jesus Christ is present not symbolically (*typhikos*), not figuratively (*eikōnikos*), not by an abundance of grace, as in the other Mysteries, not by a simple descent, as certain Fathers say about Baptism, and not through a "penetration" of the bread, so that the Divinity of the Word should "enter" into the bread offered for the Eucharist, as the followers of Luther explain it rather awkwardly and unworthily — but truly and actually, so that after the sanctification of the bread and wine, the bread is changed, transubstantiated, converted, transformed, into the actual true Body of the Lord, which was born in Bethlehem of the Ever-Virgin, was baptized in the Jordan, suffered, was buried, resurrected, ascended, sits at the right hand of God the Father, and is to appear in the clouds of heaven; and the wine is changed and transubstantiated into the actual true Blood of the Lord, which at the time of His suffering on the Cross was shed for the life of the world. Yet again, we believe that after the sanctification of the bread and wine there remains no longer the bread and wine themselves, but the very Body and Blood of the Lord, under the appearance and form of bread and wine."

Such a teaching of the holy Mystery of Communion may be found in all the Holy Fathers, beginning from the most ancient ones, such as St. Ignatius the God-bearer, and other ancient church writers such as St. Justin the Philosopher. However, in several of the ancient writers, this teaching is not expressed in completely precise terms, and in some expressions there seems to be almost a symbolical interpretation (something which the Protestants point out). However, this means of expression in part is to be explained by the polemical aims which these writers had in mind: for example, Origen was writing against a crudely sensual attitude to the Mystery; Tertullian was combating the heresy of Marcian; and the apologists were defending the general Christian truths against the pagans, but without leading them into the depths of the mysteries.

The Fathers who participated in the First Ecumenical Council confessed: "At the Divine Table we should not see simply the bread and the cup which have been offered, but raising our minds on high, we should with faith understand that on the sacred Table lies the Lamb of God Who takes away the sins of the world, Who is offered as a Sacrifice by the priests; and truly receiving His Precious Body and Blood, we should believe that this is a sign of our Resurrection."

In order to show and explain the possibility of such a transformation of the bread and wine by the power of God into the Body and Blood of Christ, the ancient pastors indicated the Allmightiness of the Creator and the special deeds of His almightiness: the creation of the world out of nothing, the mystery of the Incarnation, the miracles recorded in the holy books, and in particular the transformation of water into wine (St. John Chrysostom, St. Ambrose, St. Cyril of Jerusalem, St. Damascene, and others). They also indicate how in us as well the bread and wine or water taken by us as food are converted, in a way unknown to us, into our own body and blood (St. John Damascene) (Pomazansky 276-281).

THE NECESSITY AND SAVING NATURE OF COMMUNION

To receive communion of the Body and Blood of the Lord is the essential, necessary, saving, and consoling obligation of every Christian. This is evident from the words of the Saviour which He uttered when giving the promise regarding the Mystery of the Eucharist: "Verily, verily, say unto you, except ye eat the flesh of the Son of man, and drink His Blood, ye have no life in you. Who so eateth My Flesh, and drinketh My Blood, hath eternal life" (John 6:53-54).

The saving fruits or effects of the Mystery of the Eucharist, if only we communicate them worthily, are the following: it unites us in the most intimate fashion with the Lord: "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him" (John 6:56). It nourishes our soul and body and aids our strengthening, increase, and growth in spiritual life: "He that eateth Me, even he shall live by Me" (John 6:57).

Being received worthily, it serves for us as a pledge of the future resurrection and the eternally blessed life: "He that eateth of this bread shall live forever" (John 6:58). However, one should remember that the Eucharist offers these saving fruits only to those who approach it with faith and repentance; but an unworthy partaking of the Body and Blood of Christ brings all the more condemnation: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body" (1 Cor. 11:29) (Pomazansky 286).

ON DISTINCTION BETWEEN IDOLS AND ICONS

If in the Sacred Scripture there are strict prohibitions against the erection of idols and the worship of them, one cannot at all transfer these prohibitions to Christian icons. Idols are the images of false gods, and the worship of them was a worship of demons, or else of imaginary beings that have no existence; and thus, in essence, it is a worship of the lifeless objects themselves — wood, gold, or stone. But the Sacred Scripture strictly instructs us to put a difference between holy and unholy, and between unclean and clean (Lev. 10:10). He who is unable to see the difference between sacred images and idols blasphemes and defiles the icons; he commits sacrilege and is subject to the condemnation of Sacred Scripture, which warns: "Thou that abhorrest idols, dost thou commit sacrilege?" (Rom. 2:22) (Pomazansky 321).

FIRST RELICS

Already from the beginning of the second century there is information on the honor given by Christians to the remains of saints. Thus, after describing the martyr's death of St. Ignatius the God-Bearer, Bishop of Antioch, a person who witnessed this death states that "of what remained from his body (he was torn to pieces by beasts in the circus), only the finest parts were taken away to Antioch and placed in a linen as an invaluable treasure of the grace which dwelt in the martyr, a treasure left to the holy Church." The residents of the cities, beginning with Rome, received these remains in succession at that time, and carried them on their shoulders, as St. John Chrysostom later testified, "to the present city (Antioch), praising the crowned victor and glorifying the struggler." Likewise, after the martyr's death of St. Polycarp, Bishop of Smyrna, and the burning of his body by the Proconsul, the Christians "gathered the bones of St. Polycarp as a treasure more precious than precious stones and purer than gold, and placed them . . . for the celebration of the day of his martyric birth, and for the instruction and confirmation of future Christians" (Pomazansky 325).

THE PATH OF THE CHRISTIAN / THE CROSS OF CHRIST

The dogmatic teaching of the Church has the most intimate connection with the whole moral order of Christian life; it gives to it a true direction. Any kind of departure from the dogmatic truths leads to an incorrect understanding of the moral duty of the Christian. Faith demands a life that corresponds to faith.

The Saviour has defined the moral duty of man briefly in the two commandments of the law: the commandment to love God with one's whole heart, soul, mind, and understanding, and the commandment to love one's neighbor as oneself. But at the same time the Saviour taught that the authentic fulfillment of these commandments is impossible without some degree of self-renunciation, self-sacrifice: it demands struggle.

And when does the believer find strength for struggle? He receives it through communion with Christ, through love for Christ which inspires him to follow after Him. This struggle of following Him Christ called His "yoke": Take my yoke upon you... For my yoke is easy, and my burden light (Matt. 11:29-30). He called it also a cross. Long before the day of His crucifixion, the Lord taught: If any man will come after Me, let him deny himself, and take up his cross, and follow me (Matt. 16:24). He that taketh not his cross, and followeth after Me, is not worthy of Me (Matt. 10:38).

The Orthodox path of the Christian is the path of the cross and of the struggle. In other words, it is the path of patience, of the bearing of sorrows, persecutions for the name of Christ, and dangers from the enemies of Christ, of battling against one's passions and lusts.

Such a path of following Christ was taken by His Apostle, I am crucified with Christ, writes the Apostle Paul (Gal. 2:20). God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (Gal. 6:14). Following the path of Christ, the Apostles finished the struggle of their life with a martyr's death.

All believers are called to struggle according to their strength: The that are Christ's have crucified the flesh with the passions and lusts (Gal. 5:24). The moral life cannot exist without inward battle, without self-restraint. The Apostle writes: For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things (Phil. 3:18-19).

The whole history of the Church has been built on struggles: at first the sufferings of the martyrs in the earliest Christian age; then the self-sacrificing labors of the pillars of the Church, the hierarchs; and then the personal ascetic struggles, spiritual attainments in the battle with the flesh, on the part of the desert dwellers and other strugglers — "earthly angels and heavenly men," the righteous ones who have lived in the world without being defiled by the world. And thus up to now Christianity is adorned with confessors and martyrs for faith in Christ. And the Holy Church supports in believers this duty of self-restraint and spiritual cleansing by means of instructions and examples from the Gospel and the whole Sacred Scripture, by the examples of the saints, by the rules of the Church typicon, by vigils, fasts, and appeals to repentance.

Such is the lot not only of each separate Christian but of the Church herself as a whole: to be persecuted for the Cross of Christ, as shown in the visions to the holy Apostle John the Theologian in the Apocalypse. The Church in many periods of her history has endured totally open sorrows and persecutions and the martyr's death of her best servants — what one contemporary priest and Church writer has called "harvest of God" — while in other periods, even in periods of outward prosperity, she has endured sorrows from inward enemies, from the unworthy manner of life of her members, and in particular of the people who are assigned to serve her.

Thus is defined the dogma of the Cross. The Cross is the path of the Christian and the Church.

At the same time it is also the power of the Church. Looking with one's mental eyes unto Jesus the Author and Finisher of our Faith (Heb. 12:2), the Christian finds spiritual strength in the awareness that after the Lord's death on the Cross there followed the Resurrection; that by the Cross the world has been conquered; that if we die with the Lord we shall

reign with Him, and shall rejoice and triumph in the manifestation of His glory (I Peter 4:13).

The Cross, finally, is the banner of the Church. From the day when the Saviour bore the Cross on His shoulders to Golgotha and was crucified on the material Cross, the Cross became the visible sign and banner of Christianity, of the Church, of everyone who believes in Christ.

Not everyone who belongs to Christianity "in general" has such an understanding of the Gospel. Certain large Christian societies deny the Cross as a visible banner, considering that it has remained what it was, an instrument of reproach. The Apostle Paul already warned against such an "offense of the Cross" (Gal. 5:11), *lest the Cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish foolishness; but unto us which are being saved, it is the power of God* (I Cor. 1:17-18). He exhorted men not to be (sic) ashamed of the Cross as a sign of reproach: *Let us go forth therefore unto Him without the camp, bearing His reproach, he teaches* (Heb. 13:13-14). For the reproach on the Cross led to the Resurrection in glory, and the Cross became the implement of salvation and the path to glory.

Having always before oneself the image of the Cross, making on oneself the sign of the Cross, the Christian first of all brings to his mind that he is called to follow the steps of Christ, bearing in the name of Christ sorrows and deprivations for his faith. Secondly, he is strengthened by the power of the Cross of Christ for battle against the evil in himself and in the world. And thirdly, he confesses that he awaits the manifestation of the glory of Christ, the Second Coming of the Lord, which itself will be preceded by the manifestation in heaven of the sign of the Son of Man, according to the Divine words of the Lord Himself (Matt. 24:30). This sign, according to the unanimous understanding of the Fathers of the Church, will be a magnificent manifestation of the Cross in the sky.

The sign of the Cross that we place upon ourselves or depict on ourselves by the movement of the hand is made in silence, but at the same time it is said aloud, because it is an open confession of our Faith.

Thus, with the Cross is bound up the whole grandeur of our redemption, which reminds us of the necessity of personal struggle for the Christian. In the representation of the Cross, even in its name, is summed up the whole history of the Gospel, as also the history of martyrdom and the confession of Christianity in all ages.

Reflecting deeply on the wealth of thoughts bound up with the Cross, the Church hymns the power of the Cross: "O invincible and incomprehensible and divine power of the precious and life-giving Cross, forsake not us sinners" (Pomazansky 326-330).

ON SIGNS OF THE END OF DAYS

Here are some of the signs indicated in the word of God:

a) The spread of the Gospel to the whole world: *And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come* (Matt. 24:14).

b) On the other hand, there will be an extraordinary manifestation of the powers of evil: *Because iniquity shall abound, the love of many shall wax cold* (Matt. 24:12). The Apostle Paul says: *In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers... lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof* (II Tim. 3:1-5). Faith in general will grow weak: *When the Son of Man cometh, shall He find faith on the earth?* (Luke 18:8).

c) The devil will raise up warfare against the Kingdom of Christ through his instrument, Antichrist. The name "Antichrist" is used in Sacred Scripture in two meanings: in a broad, general sense it indicates every enemy of Christ; this is the meaning when "antichrists" are spoken of in the first and second epistles of St. John the Theologian. But in a particular sense, "Antichrist" signifies a definite person - the adversary of Christ who is to appear before the end of the world. Concerning the qualities and actions of this Antichrist we read in the Apostle Paul: *Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God... For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy by the brightness of His Coming: even him, whose coming is after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness. In them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie* (II Thes. 2:3-11).

The image of this adversary of God is presented also in the Prophet Daniel (Chapter 7 and 11), and in the New Testament in the Apocalypse of St. John the Theologian (Chapters 11-13). The activity of Antichrist will continue until the very day of Judgment (II Thes. 2:8). The character of the person of Antichrist and a description of his activities are depicted hypothetically, but in detail, by St. Cyril of Jerusalem in his *Catechetical Lectures* (the fifteenth), and by St. Ephraim the Syrian in his "Homily on the Coming of the Lord and Antichrist."

d) In the Apocalypse of St. John the Theologian there is indicated the appearance of "two witnesses" during the period of the Antichrist's activity; they will prophesy of the truth and perform miracles, and when they finish their testimony they will be killed, and then after "three and a half" will be resurrected and ascend into heaven (Apoc. 11:3-12) (Pomazansky 336-337).

EARLY CHRISTIAN WRITERS WITH CHILIASTIC VIEWS

Chiliasitic views were spread in antiquity chiefly among heretics. However, they are also to be encountered in certain ancient Christian writers of the universal Church (for example Paul of Hierapolis, Justin the Martyr, Irenaeus of Lyons). In more recent times these views were resurrected in the Protestant sects; and finally we see attempts in certain modernist theologians of our times to introduce chiliasitic ideas also into Orthodox theological thought.

As has been indicated, in this teaching there are supposed to be two future judgments, one for the resurrected righteous ones, and then a second, universal one; there are two future resurrections, first one of the righteous, and then another of sinners; there are two future Christ with the righteous ones as a definite historical epoch. Formally, this teaching is based on an incorrect understanding of the expression "the first resurrection"; while inwardly, its cause is rooted in the loss, among the masses of contemporary sectarianism, of faith in life after death, in the blessedness of the righteous in heaven (with whom they have no communion in prayer); and another cause, in certain sects, is to be found in utopian dreams for society hidden behind religious ideas and inserted into the mysterious images of the Apocalypse.

It is not difficult to see the error of the chiliasitic interpretation of the 20th chapter of the Apocalypse. Parallel passages in Sacred Scripture clearly indicate that the "first resurrection" signifies spiritual rebirth into eternal life in Christ through baptism, a resurrection through faith in Christ, according to the words *Awake thou that sleepest and arise from the dead, and Christ shall give thee light* (Eph. 5:14). *We are risen with Christ*, we read many times in the Apostles (Col. 3:1 and 2:12; Eph. 2:5-6). Proceeding from this by the thousand year reign one must understand the period of time from the very beginning of the kingdom of grace of the Church of Christ, and in particular of the triumphant Church which is militant upon earth in essence also is triumphant in the victory performed by the Saviour, but it is still undergoing battle with the "prince of this world," a battle which will end with the defeat of satan and the final casting of him into the lake of fire.

The "second death" is the judgment of sinners at the Last Judgment. It will not touch those who have part in the first resurrection (Apoc. 20:6); this means that those who are spiritually reborn in Christ and purified by the grace of God in the Church will not be subjected to judgment, but will enter into the blessed life of the Kingdom of Christ.

If it was at once time possible to express chiliasitic ideas as private opinions, this was only until the Ecumenical Church expressed its judgment about this. But when the Second Ecumenical Council (381), in condemning all the errors of heretic Apollinarius, condemned also his teaching of the thousand-year reign of Christ and introduced into the very Symbol of Faith the words concerning Christ: *And His Kingdom will have no end* - it became no longer permissible at all for an Orthodox Christian to hold these opinions (Pomazansky 342-344).

THE UNIVERSAL JUDGMENT IN SCRIPTURE

There are numerous testimonies in Sacred Scripture of the actuality and indisputability of the future Universal Judgment; John 5:22, 27-29; Matt. 16:27; 7:21-23; 11:22, 24; 12:36, 41-42; 13:37-43; 19:28-30; 24:30; 25:31-46; Acts 17:31; Jude 14-15; II Cor. 5:10; Rom. 2:5-7; 14:10; I Cor. 4:5; Eph. 6:8; Col. 3:24-25; II Thes. 1:5-10; II Tim. 4:1; Apoc. 20:11-15. Of these testimonies the most complete picture of this Last Judgment by the Saviour is given in Matthew 25:31-46 (*When the Son of Man shall come in His glory...*). In accordance with this picture we may draw conclusions regarding the characteristics of the Judgment (Pomazansky 346).

THE ECUMENICAL COUNCILS AND HERESIES

The First Ecumenical Council (the first of Nicaea): Called in 325 over the Arian heresy; under St. Metrophanes, Archbishop of Constantinople, St. Sylvester, Pope of Rome, and Emperor St. Constantine the Great; number of fathers (bishops): 318.

The Second Ecumenical Council (the first of Constantinople): Called in 381 over the heresy of Macedonius; under St. Gregory the Theologian, Archbishop of Constantinople, Damascus, Pope of Rome, and Emperor Theodosius the Younger; number of the fathers: 200.

The Fourth Ecumenical Council (of Chalcedon): Called in 451 over the Monophysite heresy (held by Archimandrite Eutyches of Constantinople, Bishop Dioscorus of Alexandria, and others); under St. Anatolius, Patriarch of Constantinople, St. Leo the Great, Pope of Rome, and Emperor Marcian; number of fathers: 630.

The Fifth Ecumenical Council (the second of Constantinople): Called in 553 over the question of the "Three Chapters" which were bound up with the heresy of Theodore of Mopsuestia and Nestorius (the heresy condemned at the Third Ecumenical Council); under St. Eutychius, Archbishop of Constantinople, Virgilius, Pope of Rome, and Emperor St. Justinian the Great; number of fathers: 165.

The Sixth Ecumenical Council (the third of Constantinople): Called in 680 over the Monothelite heresy; under St. George, Patriarch of Constantinople, St. Agatho, Pope of Rome, and Emperor Constantine Pogonatus; number of fathers: 170.

The Seventh Ecumenical Council (the second of Nicaea): Called in 787 over the Iconoclast heresy; under St. Tarasius, Patriarch of Constantinople, Adrian, Pope of Rome, Emperor Constantine and Empress Irene; number of fathers: 367 (Pomazansky 373-374).

THE HERESIES WHICH THE CHURCH IN THE FIRST MILLENIUM (according to *The History of the Christian Church* by Eugraph Smirnov)

Even the briefest survey of the heretical movements in Christianity from the first days of the Church's existence is profitable in that it shows, side by side with the common teaching of the universal Church, the "rule of faith," how various were the deviations from the truth and how very often they assumed a sharply aggressive character and evoked a bitter battle within the Church. In the first three centuries of Christianity the heresies spread their influence over a comparatively small territory; but from the fourth century certain heresies seized about half the (Roman) Empire and caused an immense exertion of the Church's strength to do battle with them; and at the same time, when certain heresies gradually died down, others arose in their place. And if the Church had remained indifferent to these deviations from the truth, what - speaking according to human reasoning - would have happened to Christian truth? But the Church, with the help of the epistles of bishops, the exhortations and excommunications of local and regional councils (and, beginning with the fourth century, of Ecumenical Councils), sometimes with the cooperation and sometimes with the opposition of the governmental authorities, brought the "rule of faith" unshaken out of the battle and preserved Orthodoxy unharmed. Thus it was in the first thousand years.

The second millennium has not changed this situation. In these years the deviations from Christian truth, the divisions and sects, have been many more than in the first millennium. Certain currents hostile to Orthodoxy are no less passionate in their proselytism and hostility to Orthodoxy than was the case in the epoch of the Ecumenical Councils. This means that it is essential to be vigilant in preserving Orthodoxy. A special vigilance in defending dogmas is required now because of a false path which has come from Christian circles outside the Church; this false path, while it seeks to attain a seemingly good aim, is unacceptable for the Orthodox Church: it is disdainful with regard to the dogmatic side of Christian faith in its striving to realize the unity of the whole Christian world.

FIRST TO THIRD CENTURIES

Judaizers

The **Ebionites** (from the name of the heretic Ebion or from the Hebrew word *ebion*, "poor"). They considered Jesus Christ to be a prophet like Moses; they demanded of all Christians the strict fulfillment of the law of Moses; they looked on the Christian teaching as a supplement to the law of Moses.

The **Nazarites**. They believed in the Divinity of Jesus Christ, but insisted on the fulfillment of the law of Moses by Christians who were Jews, without demanding this of the non-Jewish Christians (Modern Ebionites).

The **Ebionite-Gnostics**. Their teaching was composed of the teaching of the Jewish sect of the **Essenes**, who lived on the Dead Sea (Qumran excavations, the Dead Sea Scrolls), joined to the elements of Christianity and Gnosticism. The Essenes considered themselves the preservers of the pure religion revealed to Adam but later obscured in Judaism. The Ebionite-Gnostics recognized the restoration of this religion by Christ, as the bearer of the Divine Spirit; the Gnostic element was expressed in their view on matter as being an evil principle, and in the preaching of severe ascetism.

Gnosticism

The foundation of the Gnostic systems is the idea of the creation of a higher religio-philosophical knowledge (gnosis) by uniting Greek philosophy and the philosophy of the learned Alexandrian Jew Philo with the Eastern religions, especially the religion of Zoroaster. In this way the Gnostics worked out diverse systems which set forth an absolute resolution of all questions of existence. To the metaphysical constructions made on this foundation were added fantasy-like symbolical forms. Having become acquainted with Christianity and even having accepted Christianity, the Gnostics did not abandon their fantastic constructions, but strove to unite them with Christianity. Thus arose the numerous Gnostic heresies in the midst of Christianity.

Gnostics of Apostolic Times

Simon Magus (the Sorcerer). Using the devices of sorcery, he gave himself out as "some great one" (Acts 8:9), a "higher Eon" in the Gnostic sense. He is considered the first ancestor of all heretics.

Cerinthus the Alexandrian. His teaching is a mixture of Gnosticism and Ebionism. He lived for some time in Ephesus when the Apostle John the Theologian was there.

The **Docetists**. They considered the human nature in Christ to be only a phantom, since they considered flesh and matter in general to be evil. St. John the Theologian directed accusations against them in his epistles (for example, 1 John 4:2-3).

The **Nicolaitans** (Apoc. 2:5-16). Starting from the Gnostic demands for the mortification of the flesh, they ended by allowing immorality.

In Post-Apostolic Times

The **Alexandrian Gnostics** (the Syrian Basilides and the Jew Valentinus and their followers). Starting from dualism, or the acknowledgement of two fundamental principles of existence, they considered matter to be an inactive, inert, dead, negative principle, while -

The **Syrian Gnostics**, accepting the same dualism, acknowledged matter as the active principle of evil (in the religion of Zoroaster, "Ahriman"). To this current, among others belonged Tatian, who had been a disciple of St. Justin the philosopher and who preached a strict ascetism. The **Antinomians** were an offshoot of the Syrian Gnostics; they permitted immorality for the purposes of weakening and mortifying the principle of evil - the flesh, matter.

The **Marionites** (from Marcion, the son of a Syrian bishop who excommunicated his son for Gnosticism). The founder of the heresy, Marcion, taught that the world was governed on the one hand by a good God, the spiritual principle, and on the other hand by Satan, as the sovereign over matter. In Jesus Christ, according to the teaching of Marcion, the good God Himself came down to earth and assumed a phantom body. The Marionites taught the impossibility of the knowledge of God. This heresy survived until the sixth century.

Carpocrates and his followers lessened the Divinity of Jesus Christ. His sect is one of the numerous "antinomian" sects (deniers of the moral law - in Greek, *nomos*, "law" - as limiting the free spirit).

Manichaeism

The Manichean heresy, like Gnosticism, was a mixture of elements of Christianity with the principles of the religion of Zoroaster. (My notes: and blah, blah, blah like what happens when human minds go wild with the aid of creepy spirits when they do not just accept the revelation of God as it is... this proliferates these days in similar way to this example from antiquity.) In the teaching of Manes, who founded this heresy, the battle in the world between the principles of spirit and matter, good and evil, light and darkness, comprises the history of heaven and earth, in which is manifested the activity of: a) the life-giving spirit; b) the passionless Jesus; and c) the suffering Jesus, "the Soul of the world." The passionless Jesus, descending to earth, assumed only the appearance of man (docetism), taught men, and promised the coming of the Comforter. The promised Comforter was manifested in the person of Manes, who purified the teaching of Jesus which had been corrupted by men, and opened the Kingdom of God. Manes preached a strict ascetism. Accused of distorting the religion of Zoroaster, Manes was killed in Persia. This heresy was spread primarily in the Western half of the Roman Empire and was especially strong in the fourth and fifth centuries.

Antitrinitarianism

This heresy, which was also called Monarchianism, arose on a basis of philosophical rationalism; the heretics did not acknowledge the teaching of Three Persons in God. The heresy had two branches: the Dynamists and the Modalists.

1) The **Dynamists** falsely taught that the Son of God and the Spirit of God were Divine **Powers** (to this group belonged Paul of Samosata, a bishop in Antioch in the third century).

2) The **Modalists**, in place of the teaching of a Trinity of Persons, falsely taught of the revelation of God in three successive **forms**; they were also called Patripassians, since they set forth the idea that God the Father was subject to sufferings. A leading representative of this heresy was Sabellius, who had been a presbyter in Ptolemais of Egypt.

Montanism

This heresy was given its name by Montanus, an unlearned man who imagined himself to be the Paraclete (the Comforter); he lived in the second century. As opposed to the Antitrinitarians, the Montanists demanded the complete submission of reason to the commands of faith. Their other distinguishing features were the strictness of their asceticism and rejection of those who had "fallen" in the persecutions. The ascetic spirit of the Montanists disposed to them the learned presbyter of Carthage, Tertullian, who joined them, although he ended his life a little apart from this heresy. The Roman bishops Eleutherius and Victor were also disposed towards Montanism. The Montanists accepted the teaching of the thousand-year earthly Kingdom of Christ (Chiliasm).

(The heresy of **Chiliasm** was held, apart from the Montanists, by several other heresies as well - for example, the Ebionites. Before the Second Ecumenical Council, when Chiliasm was condemned, certain teachers of the Church were also sympathetic to this teaching.)

THE FOURTH TO NINTH CENTURIES

Arianism

The Arian heresy, which disturbed the Church greatly for a long time, had as its originator the Alexandrian presbyter Arius. Arius was born in Libya and had been a student in the theological school of Antioch, which avoided every kind of abstraction in interpreting the dogmas of faith (as opposed to the contemplative spirit and mystical inclination of the Alexandrian school). He interpreted the dogma of the Incarnation in a purely rational way, relying on a concept of the oneness of God, and began to teach falsely of the inequality of the Son of God with the Father, and of the created nature of the First Ecumenical Council, it survived almost to the end of the fourth century. After the First Ecumenical Council Arianism was continued and developed by:

The **Anomoeans**, or strict Arians;

Aetius, who had been a deacon in the Church of Alexandria, and **Eunomius**, who before his excommunication had been bishop of Cyzicus. Aetius and Eunomius brought Arianism to its final heretical conclusions by developing the teaching that the nature of the Son of God is different from and unlike the nature of the Father.

Apollinarianism

Apollinarius the Younger was a learned man who had been bishop of Laodicea (from 362). He taught that in the God-manhood of Christ the human nature was incomplete; accepting the tripartite composition of human nature - spirit, irrational soul, and body - he affirmed that in Christ only the body and soul were human, but His mind was Divine. This heresy did not spread far.

The Heresy of Macedonius

Macedonius, bishop of Constantinople (about 342), taught falsely of the Holy Spirit in an Arian sense, namely: that the Holy Spirit is a ministering creature. His heresy was condemned at the Second Ecumenical Council, which was called because of this heresy.

(At the Second Ecumenical Council other heresies were also given over to anathema; the heresies of the Eunomians, Anomoeans, Eudodans (Arians), Semi-Arians (or Spirit-fighters), Sabellians, and others.)

Pelagianism

This heresy takes its name from Nestorius, who had been archbishop of Constantinople. Predecessors of Nestorius in this false teaching were Diodorus, teacher of the theological school of Antioch, and Theodore, bishop of Mopsuestia (died in 429), whose disciple was Nestorius. Thus, this heresy came from the school of Antioch. Theodore of Mopsuestia taught the "contiguity" of the two natures of Christ, but not their union from the time of conception of the Word. These heretics called the Most Holy Virgin Mary "Christotokos," but not "Theotokos" (as having given birth to Christ but not to God). The heresy was condemned at the Third Ecumenical Council.

Monophysitism (the Heresy of Eutyches)

The heresy of the Monophysites arose among the monks of Alexandria and was a reaction against Nestorianism, which had lessened the Divine nature of the Saviour. The Monophysites considered that the human nature of the Saviour had been absorbed by His Divine nature, and therefore they acknowledged in Christ *only one nature*.

In addition to the aged archimandrite of Constantinople, Eutyches, who gave the beginning to this unorthodox teaching, it was also defended by Dioscorus, Archbishop of Alexandria, who imposed this heresy by force at a council of bishops, thanks to which the council itself received the name of "robber council." The heresy was condemned at the Fourth Ecumenical Council.

Monothelitism

Monothelitism was a softened form of Monophysitism. While acknowledging two natures in Christ, the Monothelites taught that in Christ there was only one will - namely, the Divine will. Adherents of this teaching included several patriarchs of Constantinople who were later excommunicated (Pyrrhus, Paul, Theodore). It was also supported by Honorius, Pope of Rome. This teaching was rejected as false at the Sixth Ecumenical Council.

Iconoclasm

Iconoclasm was one of the most powerful and prolonged heretical movements. The iconoclast heresy began in the first half of the seventh century and continued to disturb the Church for more than a hundred years. Directed against the veneration of icons, it touched also on other aspects of the faith and Church order (for example, the veneration of saints). The seriousness of this heresy was increased by the fact that a whole series of Byzantine emperors acted energetically in its favor for reasons of internal and external politics; these emperors were also hostilely disposed to monasticism. The heresy was condemned at the Seventh Ecumenical Council in 757, and the final triumph of Orthodoxy occurred in 842 under St. Methodius, Patriarch of Constantinople; at that time there was established the feast of the "Triumph of Orthodoxy," which is observed by the Church up to now (on the first Sunday of Lent) (Pomazansky 373-381).

FATHERS OF THE CHURCH

and Church writers mentioned in the

text of Dogmatic Theology

(arranged by date of death)

A. Before the Council of Nicaea

St. DIONYSIUS the Areopagite 96 A.D.

A disciple of the Apostle Paul (Acts 17:34), first bishop of Athens, martyred in Paris; commemorated October 3. To him have been attributed a number of works (*Mystical Theology, The Divine Names, The Heavenly Hierarchies, The Ecclesiastical Hierarchy*) which formulated the basic Orthodox teaching on these subjects and inspired later Orthodox theologians from the time of St. Maximus the Confessor (7th century). Because his works seem to have been unknown in the first Christian centuries, and in a style and content seem to be later in date, it is generally accepted that in their present form they are of the 5th century. Modern scholars therefore call the author "Pseudo-Dionysius," but in the Orthodox world, where the concept of "authorship" is not so restricted, there is no difficulty in seeing these works as in the tradition of St. Dionysius - and through him, of St. Paul.

St. CLEMENT, fourth bishop of Rome 101

A disciple of Apostles Peter and Paul, ordained by St. Peter, commemorated as a hieromartyr on November 23. His one surviving work (*The Epistle to the Corinthians*) is one of the earliest works of Christian literature after the New Testament and is an important source for early Christian dogma, liturgy, history, and church hierarchy.

St. IGNATIUS the God-bearer 107

The second bishop of Antioch; according to tradition he was the very child our Lord took into His arms (Mark 9:36-37) - one reason for his title of "God-bearer"; commemorated on December 20 and January 29. Martyred in Rome; on his way there he wrote seven epistles to Christian communities and to St. Polycarp, which contain a wealth of information on early church dogma, liturgy, organization, and readiness for martyrdom.

St. POLYCARP, bishop of Smyrna 156

A disciple of St. John the Theologian, he was placed in his see by the Apostles; commemorated February 23. His martyrdom is set forth in the earliest detailed account of a single martyr, giving an excellent picture of his noble Christian character. His *Epistle to the Philippians* describes the doctrine, organization, and Christian charity of the Church about 130 A.D.

PAPIAS of Hieropolis Mid-second century

He was a disciple of St. John the Theologian and a friend of St. Polycarp; the fragments of his works that survive relate some of the oral teaching of the disciples of the Apostles. Unfortunately, he was led astray by an earthly understanding of the thousand-year reign of Christ (Apoc. 20:4) and led others astray into this heresy of chiliasm.

St. JUSTIN the Philosopher 165

The leading Christian apologist of the second century; his writings depict the conversion of the best representatives of the pagan world to Christ. He wrote two *Apologies* against the pagans and the *Dialogue with the Jew Trypho*. An early account of his martyrdom (the official court proceedings) has survived; he is commemorated on June 1.

TATIAN the SYRIAN After 172

A pupil of St. Justin, he was also converted from paganism; but while Justin respected Greek Philosophy and tried to lead it up to Christianity, Tatian went to an extreme in rejecting pagan thought that finally led him to found the Gnostic sect of Encratites ("Abstinentists"), which rejected matrimony, the use of meat and wine, etc.

ATHENAGORAS of ATHENS After 177

An eloquent Christian apologist, his attitude to pagan literature was similar to St. Justin's. He wrote a *Supplication for the Christians* to Emperor Marcus Aurelius, defending from reason the Christian idea of the resurrection of the body.

THEOPHILUS of Antioch After 180

The sixth bishop of Antioch, he was converted in mature years from paganism and wrote apologetic works defending Christianity against pagan objections. He used New Testament scriptures much more than earlier apologists, and was the first to speak clearly of their Divine inspiration.

St. IRENAEUS of Lyons 202

A disciple of St. Polycarp of Smyrna, he heard through him of St. John the Theologian, and thus was directly linked to the Apostolic age. Coming to the West, he succeeded St. Pothinus as bishop of Lyons and gained a reputation as a peacemaker in the Church. His chief work is *Against Heresies*, a defense of Orthodox Christianity against the Gnostics, using both human reason and Sacred Scripture and Tradition. Although this book is marred by his chilastic teaching, it is the most important Orthodox theological work of the second century and is an important witness of the Church traditions of that time. He is commemorated as a hieromartyr on August 23.

CLEMENT of Alexandria c. 223

A convert from paganism, he traveled through many lands seeking instruction from Christian philosopher Pantænus in Alexandria and succeeded him as head of the school of catechumens there, being ordained presbyter. Together, they were the founders of the "Alexandrian" school of Christian theology, which emphasized a speculative and allegorical investigation of the Christian revelation. As distinct from earlier Christian writers, whose aim was chiefly to defend and justify Christianity, Clement was the first to try to systematize Christian knowledge and define its relation to ancient pagan culture, which he knew well. His chief work is a trilogy: *Exhortation to the Greeks* (aimed at converting pagans), *The Tutor* (giving instruction in Christian life), and the *Stromata* (discussing mainly the relation of Christianity to secular learning).

TERTULLIAN of Carthage c. 223

A pagan lawyer in Rome, after his conversion he used his talents to defend Christian faith, rites, and life against heretics (especially the Gnostics) and pagans. His early writings contain much information of early Christian teaching and practices, including the only detailed pre-Nicene work on a Christian sacrament (*On Baptism*). He was very passionate by temperament, and all his writings are polemic in nature; he had little tolerance for pagan culture ("What has Athens to do with Jerusalem?") and does not use it in defending the faith ("I believe because it is absurd"). In his later years (after 207) he joined the Montanist heresy, which followed "spirit-filled prophets" rather than the Church hierarchy, and became extremely rigoristic and "sectarian" in his views (no forgiveness for sins after baptism, against art, against remarriage, etc.). He also taught the chilastic heresy...

St. CYPRIAN, bishop of Carthage 256

A convert from paganism, he was elected bishop of Carthage shortly before the persecution of Decius (250), when he fled from Carthage. He died a martyr, being beheaded for the faith in 256, and is commemorated on August 31. The chief influence on his theology was the Orthodox writings of Tertullian. His own writings are all on practical subjects of Christian life and discipline: prayer, almsgiving, his own conversion, how to reconcile to the Church those who fell away during the persecutions, an *Exhortation to Martyrdom*, *On the Unity of the Church*. He is one of the most authoritative of the early Fathers of the Church...

B. The Fourth and Fifth Centuries**1. In the East****St. ALEXANDER, bishop of Alexandria 326**

Bishop of Alexandria from 312; commemorated May 29. It was during his episcopate that the Arian controversy arose. He first tried fatherly persuasion on Arius, then called a council (318), where the heresy was condemned. His epistles were the only written protests against Arianism before the First Ecumenical Council (325), where he took a leading part. He died after many struggles in defending of Orthodoxy.

St. ANTHONY the Great 356

The founder of anchoritic monasticism, commemorated January 17. His Letters (which he dictated, since he himself was unable to read or write) set forth the principles of the ascetic and spiritual life and warn against Arianism. St. Athanasius' *Life of St. Anthony* presents him as the model of ascetic perfection.

St. EPHRAIM the Syrian 372

Repenting for the sins of his youth, he led a life of true Christian asceticism and love. He was ordained deacon by St. Basil the Great, but refused the rank of priest and (later) of bishop. Commemorated January 26. Praised by the Fathers of the fourth century for his erudition and wisdom, he was renowned especially for his commentaries on the scripture, his writings against heresies, his church hymns, and above all for his writings on repentance, which (together with his famous Lenten prayer) are read in Orthodox churches during Great Lent.

St. ATHANASIUS the Great 373

After a pious childhood, he was ordained deacon in 319 and accompanied St. Alexander to the Council of Nicaea in 325, succeeding him as bishop of Alexandria in 328. He was the great defender of the faith of Nicaea against the Arians, suffering exile five times for this. Commemorated January 18 and May 2. Besides his many anti-Arian writings, he wrote a classic exposition of the Christian doctrine of redemption (*The Incarnation of the Word*) and a *Life of St. Anthony* that not only began a new genre of Christian literature, but was also a primary inspiration for the spread of the monastic ideal in the West as well as the East...

St. CYRIL bishop of Jerusalem 386

Banished from his see three times for his confession of Orthodoxy against the Arians, he took an honored part in the Second Ecumenical Council (381). Commemorated March 16. He is chiefly known for his *Catechetical Lectures*, setting forth the Orthodox faith for catechumens, and the *Mystagogical lectures*, concerning the Holy Mysteries...

St. JOHN CHRYSOSTOM 407

Born of Christian parents in Antioch, he received a good religious upbringing and secular education and began life as a lawyer. Being drawn by the monastic life (which he led for two years in a cave in the desert), he soon plunged into the study of Holy Scripture. After being ordained a priest, he attracted multitudes to hear his eloquent and inspired sermons, which gained for him the title of "Golden-mouth" (Chrysostom). In 398 he was raised to the post of archbishop of Constantinople, where he was a zealous preacher of Orthodoxy and an accuser of the vices of those in high places, which led to his fall from imperial favor. On the way to his second place of exile he died. Commemorated November 13 and January 27 and 30. The largest part of his writings are sermons on Scripture, most notably the epistles of St. Paul; his other works include *On the Priesthood*, writings on the ascetic and monastic life, and homilies on saints and feast days...

2. In the West...**Blessed AUGUSTINE, bishop of Hippo 430**



After a sinful youth, he was baptized after meeting St. Ambrose and became the most renowned Christian teacher in the West. An inspired preacher, he brought many to repentance. In the East he is respected more for his piety and moral writings than for his theology, where, especially in his teaching on grace, his exaggerations have given rise to controversy. His writings include the *City of God* (against the pagans), the *Confessions*, *Soliloquies*, numerous sermons and letters, and polemical works against the Manichaeans, Donatists, and Pelagians. Commemorated June 15...

C. Later Fathers and Teachers...

St. JOHN DAMASCENE

750

A minister under the caliph in Damascus, he wrote three letters in defense of the holy icons, for which he was slandered before the caliph and his hand was cut off. After his miraculous healing by the Mother of God, he abandoned the world and retired to St. Sabbas' monastery near Jerusalem, where he wrote many books. His famous work is the *Exact Exposition of the Orthodox Faith*, which is the best summary of the teachings of the early Church Fathers. He also wrote polemical works against various heresies (most notably the three letters against the iconoclasts) and sermons on feast days. He is renowned as the writer of many feast-day hymns and canons (including the service Pascha), and as the compiler of the *Octoechos*, whose verses (especially the dogmatika) are a summing up of Orthodox teaching. Commemorated December 4...

St. JOHN OF Kronstadt

A Russian parish priest who was a wonderworker in the spirit of ancient saints of Orthodoxy, he revealed himself in his diaries and sermons as a defender of the Patristic faith and piety against the errors of modern times. His *My Life in Christ* is a treasury of Orthodox attitudes and world-view. Commemorated October 19 and December 20 (Pomazansky 382-396).

ON PRIVATE OPINION

"Private opinion is distinguished from dogma and carries lesser authority (or none at all)."

"In theology, attention is given to certain private opinions of the Holy Fathers... on questions which have not been precisely defined and accepted by the whole church. However, these opinions are not to be confused with dogmas, in the precise meaning of the word." Some opinions of certain Fathers are not recognized as agreeing with the general catholic faith. For example... St. Gregory of Nyssa held the mistaken opinion that hell is not everlasting and that salvation is universal even for demons. This was rejected at the Fifth Ecumenical Council. "The most gifted and godly - even Fathers - can err in private opinion sometimes. Look for general consensus, council decisions and, hopefully, unanimous agreement over a given teaching" (Pomazansky 38).

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BODY OF MESSIAH - UNITY/DIVERSITY (IN TRUTH NOT HERESY)

(A WORK IN PROGRESS)

I Corinthians 12

Romans 12:3-8

Ephesians 4:1-16

DIVERSITY OF SPIRITUAL GIFTS/MEMBERS/FUNCTIONS

ALL TRUE BELIEVERS NEEDED TO FUNCTION

I Corinthians 12:14-27

UNITY MUST BE GROUNDED, AND DIVERSITY MUST BE REIGNED IN BY TRUTH!

Ephesians 4:11-15

the gift of discernment protects from false apostles and teachers;

LESSONS FROM TORAH IN CONGREGATION OF ISRAEL

[The parallels in the Parashah a couple weeks ago when people were appointed for tasks in the service of the Tabernacle and the corresponding brit chadashah.]

I

CONSPIRACY (A WORK IN PROGRESS)

This study lists Bible proofs that a diabolical conspiracy among men in collusion with devils has gone forth in the world. This conspiracy, as evidenced in scripture, intends political domination of the world, destruction of Judeo-Christian truth via corruption of its officially established institutions.

Today, we recognize contingencies consistent with said conspiracy amongst so-called "New World Order" agendas, secret societies' activities and "illuminati" plots -- they involve occult practices. These contingencies have, as matter of concrete fact, occurred within political and religious establishments through the actions of deceptive infiltrates.

Psalm 2

REALITY OF FALSE APOSTLES

II Corinthians 11:1-10 (Paul defends his ministry against ad-hominem attacks of subversive enemies. Note He reluctantly "boasts" even though he is uncomfortable with it. He has a reason for bringing up past accomplishments and marks of credibility for the benefit of his flock in Corinth.)

Philippians 1:15, 16

Philippians 3:2

Matthew 7:15-20

II Peter 2:1,2

SECRET FALSE-WORSHIP IN ISRAEL

I Kings 21:8-14

Belial has servants = Jezebel sends two children of Belial -- motifs operandum.

II Kings 7:1-20

3. International intrigue: From the truth of God's Word, the fact that, in the course of events amongst fallen, sinful men (the world), deceptive governmental conspiracies happen is confirmed. Hoshea, King of Israel, initiated a secret, covert alliance with Egypt against Assyria -- deceitful dealings which defaulted on a peace agreement established with Assyria. Therefore, in verse 4, it actually says, "... the king of Assyria found conspiracy in Hoshea..." (KJV). It seems king Hoshea was habitually a conspirator; previously, he had "... made a conspiracy against Pekah the son of Remaliah, and smote him and (thus) reigned in his stead..." (II Kings 15:30).

These type of national actions are obviously not affirmed by the Lord. Of Hoshea, it is written, "And he did evil in the sight of the Lord, and the Lord chose to discipline Israel by the hands of the Assyrians because of its moral condition and unethical actions.

It is indeed a reality -- a maxim of human nature at the macro level -- (according to the truth of Scripture) that, in our current fallen world, world "powers that be" tend to conspire and intrigue. Therefore, it is not irrational, but common-place, to "(find) a conspiracy..." (The king of Assyria was not schizophrenic on account that he "found conspiracy in Hoshea.")

As this applies today, C.I.A. nation building and other covert interventions and New World Order initiatives are really contemporary versions of the same type of action -- conspiracies. They do not please the Lord, and they always reap adverse, complicated repercussions reciprocally.

Praise be to Jesus Christ, as Isaiah 11 describes, such dynamics will cease to exist when He establishes His earthly, Righteous Kingdom which will have no end.

II. Occultic secret societies: In conjunction with Hoshea's secret alliance with Egypt, Israel was led to "fear" other gods, and (walk) in the statutes of the heathen..." (vs. 7-8). These things they did "secretly," which "were not right against the Lord their God" and "set them up secret, hidden locations for rituals involving all the abominations the heathen; they "wrought wicked things to provoke the LORD to anger." According to verse 7, this condition, "that the children of Israel had sinned against the Lord their God..." (the true, living, all-powerful, Holy God who was gracious to have "brought them up from under the hand of Pharaoh king of Egypt") was the major reason for sending judgment by the hands of the Assyrians. This confirms two items: 1. historically, secret, hidden, occult (crypto-pagan, etc.) epidemics happen in lives of nations, 2. they provoke the Lord (out of His Just, Holy hatred of their disgusting, inhumane, insidious fruits done both in secret and manifested in culture) to wrath enough to exact judgment -- punishment -- by His own sovereign initiative.

In His mercy, He called the whole school of Hebrew prophets to warn the nation to "Turn... from (their) evil ways and keep (His) commandments... according to all the law which (He) commanded (their) fathers, and which (He) sent to (them) by (His) servants the prophets" (vs. 13). In spite of His mercy thus exercised, they stubbornly persisted to reject relationship with Him on His terms (vs. 14). They "followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them" (vs. 15). "In allegiance to Baal, they performed the most horrendous practices: "They caused their sons and their daughters to pass through the fire, and used divination and enchantments and sold themselves to do evil in the sight of the Lord, to provoke Him to anger" (vs. 16, 17).

What was the result of their rebellion? "Therefore, the Lord was very angry with Israel, and removed them out of His sight... And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of His sight" (vs. 20). As an unwitting secondary cause agent, Assyria besieged them and carried them away captive. When the Lord has become thoroughly fed up with America's rebellious shenanigans, suddenly likewise will happen to it; it is not exempt. By various circumstances which are vast, although usually ignored, public knowledge, the stage is set for such a calamitous contingency; in fact, it seems inevitable. I am apprehensive even to say... "unless it repents." (I have been saying that for a long time.)

I assert (for the Lord has certainly shown me through a multiplicity of observations and experiences, but it is beyond the scope here to elucidate further): such an epidemic condition exists in the United States of America (pervasively in society and even within factions at least of government) since the occultic subversion of the "counter-culture." I further assert, this condition is the primary consequential cause of the insecure, precarious and tumultuous situation (politically, socially, economically and so on) America is currently in (in 2012) and is on a course toward devastating judgment -- but... the Lord is merciful and He has not wrought it all at once rashly, but gradually, giving warning that things are not quite right. Social upheavals, madness and regional catastrophes increasingly abound, corroborating that the ways promulgated by followers of false-gods and goddesses (being actually demons) and Satan are not beneficial; however, sudden overwhelming calamity has not yet occurred. Scripture attests to this attribute of God's character, i.e., that He is longsuffering... very longsuffering, not willing that any should perish but that all should come to repentance and faith (II Peter 3:9). Furthermore, He averts catastrophe often on behalf of His faithful remnant. Blagosloven yes! Gospode. Contrary to popular American church teaching, however, He is ultimately NOT "forever-suffering."

* NOTE: Throughout history, (as the truth of Scripture attests to occultists, even secret occultists, have (by definition) performed these actual practices. They still do today. The evil one's activities (and through humans) have not essentially changed just because, since the so-called Enlightenment period, there has been an increasingly pervasive (at least publicly) trend of rationalism which claims that such does not exist. How convenient is it toward hiding these atrocious involvements to usurp and enforce an adamant prejudice against belief in the existence of such realities, while simultaneously, actually practicing them in secret. Many, many people are living despicably duplicitous, deceptive, cognitively dissonant lives. You can see the evidence all around: mass confusion, connivance, inexplicably bizarre desperate behaviors, sociopathy, communication breakdowns, cultural instability, intense stress, polarized tumult, mental breakdowns -- all indicating that masses are unraveling in desperate attempts to keep overwhelmingly intricate webs of deception, lies upon lies upon unfathomably impossible lies, intact in order to protect selfish-interests. In short... to use a colloquial phrase... people everywhere are, without immediate explanation, freaking out. Very disconcerting betraying underlying, hidden awareness of terror. Well... that is what such reaps. See how that logically flows?

II Kings 21:23

Josiah's reform after Manasse's reign.

Ezekiel 8

The Son of God visited Ezekiel in a vision. He showed him "wicked abominations" committed "in the dark" by leaders of the contemporary religious establishment. They offered idolatrous sacrifices to demons, Tammuz (son of Astarote), and to the sun in secret. Ezekiel was made privy to their abominable secrets which provoked Jehovah to anger.

Jeremiah 11:19

The Lord found a conspiracy among the men of Judah and among the inhabitants of Jerusalem. It involved worshipers of false gods. The conspirators sought Jeremiah's life.

Isaiah 8:11-22

Vs. 19 confirms a reality: the existence of false shepherds within God's establishment enticing to false spirituality:

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?"

The Lord instructed him to separate from such and to "Sanctify the Lord of hosts Himself, and let Him be your fear, and let Him be your dread." He was told that "many among them (the house of Israel) shall stumble, and fall, and be broken, and be snared, and be taken." He was instructed to "Bind up the testimony, seal the law among my disciples." He responded, "And I will wait upon the Lord, that hideth His face from the House of Jacob, and I will look for Him."

I Kings 21:8-14

Obviously, Belial has servants: Jezebel sends two children of Belial...

A MYSTERY OF INIQUITY WORKS IN THE WORLD

II Thessalonians 2

I John 2:18 - "Antichrists" work in the world; there work will culminate in the coming of an individual Antichrist.

FROM PATRISTIC S:

Thus, when the day shall come when Antichrist, the false messiah, shall enter into Jerusalem, the fate of humanity contemporary to him shall also be decided, irrevocably and forever. Blessed are those who, on that final day given by God for the decisive self-determination of the people, will be able to see the servant of Satan and perceive the inescapable destruction with him of all humanity that acknowledges him. And finally, as the Lord showed Himself to the world and brought His activity to perfection as Prophet, King and High Priest, so Antichrist also will concentrate a threefold authority in his own hands and will carry out his peridious activity as a teacher of all mankind, as the monarch of a universal kingdom, and as the high priest of all religions, demanding that all worship him as divine.

One may examine the entire life and activity of Antichrist in three segments: The first period will extend from the day of his birth until the moment of his public appearance, and will be spent in clandestine anonymity. The second period of Antichrist's life will be initiated by his thunderous appearance (on the world stage) in the role of universal preacher or "prophet." It is entirely possible that he will begin his activity during a world war, when nations, enduring all the horrors thereof, will envision no other escape from a calamitous deadlock, for all the hidden levers for the resolution of the war will be in the hands of a secret society assisting the Antichrist. Antichrist will set forth a plan for the resolution of the world-wide crisis which will be most felicitous from the point of view of political and social wisdom – the establishment of a unified political and social order on a universal scale. Exhausted from the shock of war, spiritually blind humanity will not only fail to perceive this inescapable and merciless bondage, but, on the contrary, will acclaim for the Antichrist as a brilliant thinker, a new leader and savior of the nations, will thunder throughout all lands in the shortest possible time. "The evil spirits sent throughout the world will awaken in man a generally exalted opinion of Antichrist, a common delight in, and an irresistible attraction to him" (St. Ephraim the Syrian, *Discourse XVI*).

A "GREAT APOSTASY" HAS BEEN ORDAINED TO OCCUR

I believe we are living in a stage of it now which will culminate into a final and complete form when the Anti-Christ will actually be active.

II Thessalonians 2:3

Characteristics which will manifest in predominant culture during the time leading up to and during this "Great Apostasy":

II Timothy 3:4-5 - This passage describes contemporary conditions. What are Christians (especially leaders) to do in lieu of them?

II Timothy 4:2, 5

LEADERSHIP

Ephesians 4:1-16

Leaders in the Bible had these characteristics:

I. PROCLAIM THE WORD

II Timothy 4

II. LIVE THE WORD

A. Chart a course

B. Set an example

C. Devoted, but fallible and not yet perfected

1. Philippians 3:7-14

2. Yah uses cracked pots who abide in Him for His own glory – II Corinthians 4:7.

3. Examples of fallible instruments:

a. Abram (Genesis 12)

III. DIE FOR THE WORD

A. Conviction

II Timothy 4

B. Sacrifice

IV. Decisively enforce the rules

V. Examples

A. Yeshua

B. Paul

II Timothy 4

C. Moses

HANDY DEFINITIONS AND RESEARCH ON NEW COVENANT ISSUES

Judaizer:

Usually understood to refer to the Jewish Christian opponents of Paul's mission to the Gentiles. Judaizers demanded that converts should submit to the full rigour of the Jewish Law as a precondition of Christian baptism [(Gal. 2:14) (Oxford)].

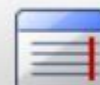
God-fearers:

A class of persons mentioned in the Acts (e.g. 10:2) as religious, probably adherents of the synagogue but not yet proselytes who had been admitted to full membership by circumcision (Oxford).

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NEW COVENANT NOTES
(A WORK IN PROGRESS)

De 7:9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;

I. JEHOVAH IS A COVENANT MAKING GOD

He has initiated various covenants with various people throughout redemptive history. All of them involve obedience to His revealed will.

Jeremiah 11:1-8

Each of them, although specific to differing peoples, is consistent with His perfect character. He is the same yesterday, today and forever (Hebrews 13:8).

Covenants of God with men:

Confirmed with an oath

[Gen 22:16](#); [Gen 26:3](#); [Gen 50:24](#); [Psa 89:35](#); [Psa 105:9](#); [Luk 1:73](#); [Heb 6:13](#); [Heb 6:17-18](#)

Binding

[Lev 26](#); [Jer 11:2-3](#); [Gal 3:15](#)

Everlasting

[Gen 8:20-22](#); [Gen 9:1-17](#); [Psa 105:8](#); [Psa 105:10](#); [Isa 54:10](#); [Isa 61:8](#)

God faithful to

[Lev 26:44-45](#); [Deu 4:31](#); [Deu 7:8-9](#); [Mic 2:1](#); [1Ki 8:23](#); [Psa 105:8-11](#); [Psa 106:45](#); [Psa 111:5](#); [Mic 7:20](#)

Repudiated by God on account of Jews' idolatry

[Jer 44:26-27](#); [Heb 8:9](#)

Broken by the Jews

[Jer 22:9](#); [Eze 16:59](#); [Heb 8:9](#)

Punishments for breaking of

[Lev 26:25-46](#)

Instances of:

Of the sabbath

[Exo 31:16](#)

Of the Ten Commandments

[Exo 34:28](#); [Deu 5:2-3](#); [Deu 9:9](#)

With Adam

[Gen 2:16-17](#)

With Noah

[Gen 8:16](#); [Gen 9:8-17](#)

[NOTES:

NOAHIC COVENANT:

Genesis 9:8-17

Participant: Made with "righteous" (Gen. 6:9) Noah (and his descendants and every living thing on earth – all life that is subject to man's jurisdiction).

Description: An unconditional divine promise never to destroy all earthly life with some natural catastrophe; the covenant "sign" being the rainbow in the storm cloud.]

With Abraham

General references

[Gen 12:1-3](#); [Gen 15](#); [Gen 17:1-22](#); [Exo 6:4-8](#); [Psa 105:6-11](#); [Rom 9:7-13](#); [Gal 3](#)

[NOTES:

Genesis 15

Participant: Made with "righteous" (his faith was credited to him as righteousness," v. 6) Abram (and his descendants, v. 18).

Description: An unconditional divine promise to fulfill the grant of the land (v. 17).

Genesis 17:1-14 COVENANT OF CIRCUMCISION

"When Abram was ninety-nine years old, the Lord appeared to Abram and said to him, 'I am Almighty God: walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly...'"

ABRAHAM WILL BECOME A GREAT AND MIGHTY NATION THAT WILL BLESS ALL NATIONS THROUGH MESSIAH

Genesis 18:17, 18

Galatians 3:8

It is important to note that the word "gentile" means "nations." It designates all other "nations" as distinct from the Hebrews. Therefore, this promise included the "gentiles". It referred to the New Covenant through Yeshua Messiah.

THIS COVENANT PROMISE TO ABRAHAM (THAT ALL NATIONS WOULD BE BLESSED BY MESSIAH THROUGH HIS SEED) PASSED TO PATRIARCH ISAAC

Genesis 26:3-5]

With Isaac

[Gen 27:19](#)

With Jacob

[Gen 28:13-15](#)

With the Israelites to deliver them from Egypt

[Exo 6:4-8](#)

With Phinehas

[Num 25:12-13](#)

With Israel at Horeb

[Deu 5:2-3](#)

In Moab

[Deu 29:1-15](#)

Of the Levites

[Neh 13:29](#); [Mal 2:4-5](#)

With David

[2Sa 7:12-16](#); [1Ch 17:11-14](#); [2Ch 6:16](#)

With David and his house

[2Sa 23:5](#); [Psa 89:20-37](#); [Jer 33:21](#)

With his people

[Isa 55:3](#); [Isa 59:21](#)

To be confirmed

[Dan 9:27](#)

The second covenant

[Jer 31:31-34](#); [Heb 8:4-13](#); [Heb 12:18,24](#); [Heb 13:20](#) (Naves Topical Bible)

Galatians 3:8

It is important to note that the word "gentile" means "nations." It designates all other "nations" as distinct from the Hebrews. Therefore, this promise included the "gentiles". It referred to the New Covenant through Yeshua Mashiach.

THIS COVENANT PROMISE TO ABRAHAM (THAT ALL NATIONS WOULD BE BLESSED BY MESSIAH THROUGH HIS SEED) PASSED TO PATRIARCH ISAAC
Genesis 26:3-5

NOACHIDE LAW

MOSAIC LAW

II. A NEW COVENANT WITH THE ISRAELITES IS PROMISED IN Jeremiah 31:31-34

- The Lord promised to "make a new covenant with the house of Israel and with the house of Judah...
 - It is to be distinct from the Mosaic covenant "which they broke, though I was a husband to them," says the Lord."
 - It will involve inward transformation rather than merely outward, obligatory works of the law. The law, in this new covenant, will be written on "their hearts."
 - The new covenant will enable people to "Know the Lord."
 - It will involve forgiveness of sin. "For I will forgive their iniquity, and their sin I will remember no more."
- "Jeremiah's penetrating understanding of the religious condition of his people is seen in his emphasis on the inner spiritual character of true religion. The old covenant had failed; a new and better one will take its place and then God's law will be written on men's hearts (31:31-34).
God will give His renewed people a heart to know Him (24:7).
In this doctrine of the "new heart" Jeremiah unfolds the depth of human sin and predicts the intervention of divine grace (Heb. 8:1-9:28)." (Zondervan Bible Dictionary)

III. THE NEW COVENANT IS ENTERED INTO THROUGH FAITH IN YESHUA THE MESSIAH

Jesus instituted this new covenant during the events of His atoning work at Calvary.

We know this because He referred to the New Covenant with reference to His blood during the Last Supper:

Matthew 26:28

Mark 14:24

Luke 22:20

1 Corinthians 11:25

It is also significant to point out that the Last Supper took place on the night of the Passover Seder. Jesus and His disciples were celebrating the Passover. He was referring to the elements of the Passover meal in reference to Himself and His own atoning sacrifice for our sins. This is because Passover was always a symbolic type which looked into the future by faith to Yeshua the Messiah. He is the Passover Lamb of God.

[For novices, explain Passover here.]

That is why, in Revelation 5, He is the Lamb who "was found worthy to open and read the scroll..." In verse 6, it says, "And I looked, and behold, in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth."

Let us see how He is worshiped by the inhabitants of heaven:

Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.

And they sang a new song, saying:

"You are worthy to take the scroll,

And to open its seals;

For You were slain,

And have redeemed us to

God by Your blood

Out of every tribe and tongue

and people and nation,

And have made us kings

and priests to our God;

And we shall reign on the earth."

Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands,

saying with a loud voice:

"Worthy is the Lamb who was slain

To receive power and riches

and wisdom,

And strength and honor and glory and blessing!"

And every creature which is in heaven and on the earth and under the sea and such as are in the sea, and all that are in them, I heard saying:

*"Blessing and honor and glory
and power*

*Be to Him who sits on the
throne,*

And to the Lamb, forever and ever!"

Then the four living creatures said, "Amen!" And the twenty-four elders fell down and worshiped Him who lives forever and ever.

- Revelation 5:8-14

GOSPEL IN THE OLD TESTAMENT

God's character attributes reflected in the New Testament Gospel are also represented in the Old Testament, or Tanakh, in various places. Namely... His grace and merciful forgiveness toward sinners who REPENT.

Isaiah 1:16-20

Ezekiel 18

"For I have no pleasure in the death of one who dies," says the Lord God. "Therefore turn and live!" (vs. 32)

The Call to Salvation through Repentance and Faith: Ge 3:9-20; Isa 45:22-24; 55:1-13; Jer 4:1-2; Mt 7:13, 14; 9:12-13; Jn 1:12; 20:31; Ac 10:34-48; 20:17-21; 2 Co 6:1-2; Eph 2:8-9; Rev 22:17

CHRIST UNVEILS THE OLD TESTAMENT (Tanakh)

II Corinthians 3:6-18

"But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. But even to this day, when Moses is read, a veil lies on their heart." (vs. 14-15)

(on a related note)

SHADOW OF THINGS

Hebrews 11

Colossians 2:16-17

BLOOD OF SACRIFICES/ BLOOD OF YESHUA

For a testament is in force
after men are dead, since it has
no power at all while the testator
lives.

**Therefore not even the first
covenant was dedicated without
blood.**

For when Moses had spoken
every precept to all the people
according to the law, he took the
blood of calves and goats, with
water, scarlet wool, and hyssop,
and sprinkled both the book itself
and all the people,
saying, "**This is the blood of
the covenant which God has
commanded you.**"

Then likewise he sprinkled
with blood both the tabernacle
and all the vessels of the ministry.
And according to the law almost
all things are purified with
blood, and **without shedding of
blood there is no remission.**

-- Hebrews 9:17-22

Now may the God of peace
who brought up our Lord Jesus
from the dead, that great
Shepherd of the sheep, through the
blood of the everlasting covenant,
make you complete in every
good work to do his will,
working in you what is well pleasing
in His sight, through Jesus Christ,
to whom be glory forever and
ever. Amen.

-- Hebrews 13:20, 21

Properly interpreted, the Old Testament pointed to Jesus (Lk 24:44-47).

NEW TESTAMENT = NEW COVENANT, NOT TALMUD AND/OR MIDRASH

Add abstract: about since destruction of Temple since rejection of Christ.

JEHOVAH'S COURSE FOR JUDAISM

A CALL TO RABBINICAL TRADITIONAL JUDAISM

Jeremiah 8:4-9

"How can you say, 'We are wise, And the law of the Lord is with us?'
Look, the false pen of the scribe certainly works falsehood,
The wise men are ashamed,
Behold, they have rejected
the word of the Lord;
So what wisdom do they have?" (vs. 8,9)

NEW COVENANT AS A CIRCUMCISION OF THE HEART

Jeremiah 9:25,26

"Behold, the days are coming," says the Lord, "that I will punish all who are circumcised with the uncircumcised- Egypt, Judah, Edom, the people of Ammon, Moab, and all who are in the farthest corners, who dwell in the wilderness. For all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart."

Leviticus 26:40-42

Jeremiah 4:4 "take away the foreskins of your hearts..."

Romans 2:28, 29

For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

In Deuteronomy 10:16, Moses says:

"Therefore circumcise the foreskin of your heart, and be stiff-necked no longer."

You see... the implication is - fleshly circumcision was instituted as an outward symbol for an inward ideal... Even in the old covenant with Israel, inward circumcision of the heart was expected. It anticipates the New Covenant which affects this spiritual transformation according to Jeremiah 31.

IT REQUIRES REPENTANCE:

Matthew 9:9-13

NEW COVENANT CONTAINS NEW PROMISES FOR GENTILES

Matthew 8:5-13:

Jesus praises the faith of a Roman centurion. During this discourse with the centurion, he alludes to a promise for the nations by stating, "And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven..." (vs. 11).

Issues addressed at the Jerusalem Council by the Holy Spirit

Acts 15

Peter's vision:

Acts 10

RESTRICTION CONCERNING WORSHIP LOCATION IS LIFTED/SINCERITY OF SPIRIT IS EXPECTED

John 4:19-26 - This passage implies special significance for non-Jews. The woman's reference to her fathers who "worshiped on this mountain" referred to the customs of the Samaritans. She was a Samaritan. They were rejected by the Jews because they worshiped in a location not authorized by the Old Covenant laws. Jesus was teaching that, once His New Covenant was instituted, this portion of the Mosaic law would no longer apply because he will change it. He will predicate His acceptance and validation of peoples worship upon the sincerity of their hearts alone regardless of location.

[note: add something Orthodox on this topic including Orthodox Union and Hierarchical or whatever germane.]

Matthew 12:14-21

Matthew 18:20

NEW COVENANT INSTITUTES PRIESTHOOD OF THE BELIEVER

Ephesians 2:18

1 Peter 2:5,9

Each believer in Yeshua can come directly into the presence of God without a mediator or priest.

Hebrews 12:24

1 Timothy 2:5,6

Each is his/her own priest before God through Yeshua. He provided for us to have this priesthood, and we work under His guidance.

Revelation 1:6

Revelation 5:10

[Note: reorganize - place bulk topic 144,000 below - future promises + insert point referring to bulk section concerning relevance of modification w/ respect to removal of tribe of Levi to this section.]

NOTICE: Amongst the 144,000 listed in Revelation 7:3-8, the tribe of Levi is absorbed back into the 12 tribes of Israel. DOES THIS MEAN THAT, IN ACCORDANCE WITH THE NEW COVENANT, THERE WILL BE NO NEED FOR A PRIESTLY LINE? LET'S EXPLORE THE FACTS SURROUNDING THIS:

- After they left Egypt the whole company was conceived of as the 12 tribes of Israel (Exodus 24:4). The 12 sons of Jacob were Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph (later divided into Ephraim and Manasseh) and Benjamin (Zondervan Compact Bible Dictionary, pg. 593).

- The twelve tribes according to the census (Numbers 1).

- Levites separated for the priestly service of the Tabernacle (Numbers 1:47-54). They were not counted among the twelve tribes according to the Lord's commandment.

- In order to replace the Levites and have a number of twelve tribes, the family of Joseph is split into two tribes according to his sons: Ephraim and Manasseh (Numbers 1:32-35).

- Who are the 144,000? See Revelation 14:1-5.

- Amongst these 144,000 listed in Revelation 7:3-8, the tribe of Levi is counted amongst them (Revelation 7:7). If this tribe was separated because they were consecrated as priests in the Old Covenant, does this imply that they will no longer be consecrated for the same priestly service during the ministry of the 144,000 according to the New Covenant?

- In Revelation Chapter 7, in order to make room for the inclusion of the Levites into the twelve tribes, some rearrangements are made. The tribes of Ephraim and Dan are subtracted from the list. A new tribe named after the Patriarch Joseph is added to the list. (As mentioned above, according to the original arrangement, Joseph was split into two tribes named after his sons, Ephraim and Manasseh. This makes me wonder why the Lord did not just recombine these two tribes into one tribe for their father, Joseph. Instead, He keeps a tribe called Manasseh and subtracts Dan and Ephraim. I do not know why.) This solidly demonstrates the Lord's intention that the Levites amongst this group be subsumed back into the count of tribes; they will no longer be separate as a distinct order of priests during this time.

(NOTE 07032011: I recently learned from a lesson on Revelation by Dr. J. Vernon McGee the following facts concerning this matter. He states that the Tribes of Dan and Ephraim became guilty of egregious idleness. The incidents recorded are in Judges 18:30 and Hosea 4:17. McGee reasons that this guilt is the cause for these two tribes being eliminated from the number of the 144,000, those "redeemed from among men, begin firstfruits unto God and the Lamb.")

- Promise that gentiles will be selected to be priests. (Currently, I cannot remember where I understood this from. I vaguely remember discovering this concept from a passage in the Prophets.)

- Revelation 20:6 seems relevant here. Martyred saints from the Great Tribulation get to partake in "the first resurrection" and they will live and reign with Christ for a thousand years according to Revelation 20:4. They are promised to "be priests of God and of Christ..."

In lieu of the doctrine of "The Priesthood of the Believer", why might the role of a Levitical priesthood be unnecessary under the New Covenant? The Lord knows for sure, and we shall find out when it is time, although I believe I can guess an answer. I will leave this for the reader to possibly choose to meditate upon before Him. Selah.

- Yeshua is High Priest after the order of Melchisedec:

There is a lot here to study and expound. I do not have time to do it now. I am just recording references to expost later.

Genesis 14:13-24 (in vs. 18, Melchisedec king of Salem administers the sacrament of communion to Abram as a priestly act. He is the priest of the most high God.)

Psalms 110

Hebrews 6:20-7:28

VI. ROLE OF AND RELATIONSHIP TO "THE LAW"

The relevance of Torah law is not eradicated in the believer's life; however, it is not God's completed plan of redemption. It is not the fulfillment of Jehovah's purposes in history through Yeshua, His only begotten Son but an integral part of the continuity of God's redemptive works in history as THE subject of God's Holy Writ, the Bible. Therefore, edifying and important in our walk with the Lord Almighty. By it, just as one example of its many benefits, we learn Our Heavenly Father's moral and other types of expectations and requirements that we are unable to fulfill on our own without being born again.

A. Some aspects of "the law" have been either modified or nullified by the New Covenant because they have been fulfilled or completed in the work of Yeshua Mashiach.

1. Mishpatim: (description/definition)

2. Chukim: (description/definition)

3. Eldot: (description/definition)

CHRIST THE EVANGELIZER (touches on role of Mosaic Law)

The evangelical teaching of life and piety is the high commandment of love to God and neighbor, which is presented much more fully and elevatedly than in the Old Testament, and inspires one to the full devotion to God of a son. Many private commandments of this most perfect moral law are concentrated in the Sermon on the Mount. Such, for example, are the commandments of the forgiveness of offenses and love for one's enemies, self-denial and humility, of true chastity, not only bodily but also spiritual, of mutual service according to the most exalted example of the Saviour Himself, and of the other things that are morally demanded of a Christian.

While the Old Testament law inspires one to fulfill the commandments chiefly for the sake of an earthly, temporal prosperity, the New Testament law inspires one to higher, eternal, spiritual goods.

The Old Testament law, however, was not abrogated by the Saviour; it was only elevated; it was given a more perfect interpretation; it was placed upon better foundations. With the coming of the New Testament, it was only the Jewish ritual law that was abrogated.

Concerning the relation of Christians to the Old Testament, the Blessed Theodoret reasons thus: "Just as mothers of just-born infants give nourishment by means of the breast, and then light food, so also the God of all things from time to time has given men a more perfect teaching. But, despite all this, we revere also the Old Testament as a mother's breasts, only we do not take milk from there; (do not agree with this it is wrong - there is milk and meat in Old testament - miswrote) for the perfect have no need of a mother's milk, although they should revere her because it was from her that they received their upbringing. So we also, although we do not any longer observe circumcision, the Sabbath, the offering of sacrifices, the sprinklings - none the less, we take from the Old Testament a different benefit: for it, in a perfect way, instructs us in piety, in faith in God, in love for neighbor, in continence, in justice, in courage, and above all presents for imitation the examples of the ancient Saints" (Blessed Theodoret, "Brief Exposition of Divine Dogmas") [Pomazansky 212-213]

[Add precise: on from scripture that Old testament relevant -- 1. II Timothy 3:16 (and historical significance -- topic -- as time specific NT not complete in process or real on 2. Acts 15:21)]
[INSIGHTS FROM GALATIANS GO HERE]

Galatians Study:

- Some historical background to Paul's intent for this letter:

Judaizer - Usually understood to refer to the Jewish Christian opponents of Paul's mission to the Gentiles. Judaizers demanded that converts should submit to the full rigour of the Jewish Law as a precondition of Christian baptism [(Gal. 2:14) (Oxford)].

A GOSPEL FOR UNCIRCUMCISED AND A GOSPEL FOR THE CIRCUMCISED ?? (GAL 2:7,8) WHAT DOES THIS MEAN LORD?

There is a gospel for the uncircumcised. Paul is an apostle to the uncircumcised (Gentiles); Peter had an apostleship to the circumcised.

Should Christ's church not continue Peter's apostleship to the circumcised? That means: communicating effectively to Jewish culture.

- Follow Paul's example in Acts 21:20-26.

I Corinthians 9:19-22.

- Acts 21:20-26

- Acts 15

Even these aspects are not to be ignored in our Bible study, for:

II Timothy 3:16 - The scriptures Timothy were referring to were the Old Testament.

John 14:21

Although we are saved by Grace, His moral requirements are to be obeyed in the New Covenant (in fact, it is only by Grace that we are able to).

Jude 4

Titus 2:11-14

THE NEW COVENANT IS TO THE JEW FIRST AND THEN TO THE GREEK - BUT WHAT DOES THIS MEAN?

Romans 1:16,17; I Corinthians 12:13

During His three-year earthly ministry, which is the subject of the Gospels, Jesus insisted that He, during the course of this three-year earthly ministry, "was not sent except to the lost sheep of the house of Israel." Although He made few exceptions, He followed His Father's plan that He preach His message to "the Jew first" during His life.

Matthew 15:21-28

thus He instructed His disciples during His earthly ministry around Palestine:

V. CHRONOLOGY OF EXTENSION TO GENTILES

Pre-Christ demonstrations of Jehovah's love for and interest in salvation for gentiles:

The story of Jonah, Jonah resistant to preaching to wicked, gentile Nineveh.

Subject of Steven's sermon to his executors in Acts 7.

Subject of Paul's sermon in the synagogue in Acts 13:14-43 – continuity of Jehovah's plan of salvation in Christ from Passover to The Resurrection of Messiah.

Matthew 2:1-18

Three magi from the east (gentiles) are led by a star to Bethlehem to worship the King of the Jews.

Matthew 10

Jesus sends the twelve to "the lost sheep of Israel," not to "the gentiles" (vs. 5,6).

Acts 18:18-28

VI. LESSON OF THE OLIVE TREE

Romans 11

MESSIANIC PROMISES FOR ISRAEL TO BE FULFILLED THROUGH YESHUA

Isaiah 11 - Yeshua is the root of Jesse - He is the Messianic son of David. He will fulfill these promises at his second coming in glory.

Isaiah 14:1-3

RESTORATION OF ISRAEL

ISAIAH 60

ISAIAH 66:8,9 (FULFILLED 1948)

ISAIAH 11:10-12

EZEKIEL 36

EZEKIEL 37

JEREMIAH 16:14,15

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APPENDICES

APPENDIX A. The Judaizers

Judaizers were a sect of Jewish Christians who, not willing to accept the teaching of the Apostles on the question (Acts 15), continued to insist that Christians must come to God through Judaism, that a Gentile, in order to be a Christian, must become a Jewish Proselyte, and keep the Jewish Law.

They made it their business to visit and unsettle and trouble Gentile Churches. They were simply determined to stamp Christ with the "Jewish Trademark."

Against this Paul stood adamant.

Circumcision was the physical initiation rite of Judaism. If a male, not born a Jew, wished to become a Jewish Proselyte, he could do so by being Circumcised, and observing the ceremonial law of the Jews.

Chapter 1. Paul's Gospel Direct from God

To discredit Paul in the eyes of the Galatians the Judaizers, it seems, were saying that Paul was not an original Apostle, and that he derived his teaching from the Twelve. This may supply the background for his passionate vindication of himself as an independent Apostle. He got his Gospel direct from God, and there is no other Gospel. God has = means Divine revelation. Psalm 119: Primary = the Scriptures II Timothy 3:16. The scriptures spoken of in this verse most definitely at least include the Old Testament, because those were the scriptures of the day.

For more background: Acts 15. This chapter records the event of the Jerusalem council, which was held to resolve the very issue addressed by Paul in the letter to the Galatians. It was called in response to the controversy described in verse 1. Paul and Barnabas were in the area of Galatia as missionaries when they "sailed to Antioch" (Acts 14:27). The traveling "judaizers" obviously arrived in Antioch during their stay; hence the events recorded in Acts 15:1. (Notice that in Galatians 2:4, Paul speaks of "false brethren" who were going around to various new local bodies of believers to "spy out our liberty which we have in Christ Jesus, that they might bring us into bondage.")

Judaizers

The **Ebionites** (from the name of the heretic Ebion or from the Hebrew word *ebion*, "poor"). They considered Jesus Christ to be a prophet like Moses; they demanded of all Christians the strict fulfillment of the law of Moses; they looked on the Christian teaching as a supplement to the law of Moses.

The Nazarenes. They believed in the Divinity of Jesus Christ, but insisted on the fulfillment of the law of Moses by Christians who were Jews, without demanding this of the non-Jewish Christians (Modern Ebionites).

The Ebionite-Gnostics. Their teaching was composed of the teaching of the Jewish sect of the Essenes, who lived on the Dead Sea (Qumran excavations, the Dead Sea Scrolls), joined to the elements of Christianity and Gnosticism. The Essenes considered themselves the preservers of the pure religion revealed to Adam but later obscured in Judaism. The Ebionite-Gnostics recognized the restoration of this religion by Christ, as the bearer of the Divine Spirit; the Gnostic element was expressed in their view on matter as being an evil principle, and in the preaching of severe asceticism (Pomazansky).

**my own note: this last sentence is obviously biased according to a common modern-American understanding of gospel teaching against the influence of Judaism upon "Christianity." It is common to be oblivious or ignorant to the historical reality of its origins - as if American fundamentalism fell out of the sky from heaven. I do not prescribe to this perspective; however, this secondary-issue disagreement does not negate the relevant validity of other factual data in this particular article. My position is: "Christ" (Mashiach) was already stamped with the Jewish trademark - HE WAS JEWISH! The Judaizers, however, misunderstood the significance of this fact, its meaning and its effects.)*

APPENDIX B.

The following is the introduction to commentary on Galatians from Halley's Bible Handbook published by Zondervan publishing!

Galatia

In Central Asia Minor... Region of Paul's First Missionary Journey. Its borders at times varied. It included the cities of Iconium, Lystra, Derbe, and probably Pisidian Antioch. (Read Acts 13 and 14.)

Galatians were a branch of Gauls, originally from north of the Black Sea, split off from the main migration westward to France, and settled in Asia Minor, 3rd century B.C.

Occasion of This Epistle

Paul's work in Galatia had been extremely successful. Great multitudes, mostly Gentiles, had enthusiastically accepted Christ. Sometime after Paul had left Galatia, certain Jewish teachers came along insisting that Gentiles could not be Christians without keeping the Law of Moses. And the Galatians gave heed to their teaching with the same whole-heartedness with which they had at first received Paul's message; and there was a general epidemic of Circumcision among these Gentile Christians. Circumcision is the name of the Initiatory Rite into Judaism. (My own note: It is the removal of the foreskin of a male.)

And then it was that Paul wrote this Epistle to explain to them that Circumcision, while it had been a necessary part of Jewish National Life, was not a part of the Gospel of Christ and had nothing whatever to do with salvation.

Date

Paul had founded these Galatian Churches about A.D. 45-48. He had re-visited them, as he was setting out on his Second Journey about A.D. 50 (Acts 16:1-6); and again, as he was starting on his Third Journey, about A.D. 54 (Acts 18:23).

The commonly accepted traditional date of the writing of this Epistle is about A.D. 57, at the close of Paul's Third Missionary Journey, while he was in Ephesus, or Macedonia, or Corinth, shortly before he wrote the Epistle to the Romans.

Some think it more probably was written about A.D. 49, from Antioch, soon after Paul's first return from Galatia, before the Jerusalem Council of A.D. 50, whose Letter stating that Circumcision was Not Necessary was carried without delay to the Galatian Churches (Acts 15:1-16:4); for, if written after that, it seems like Paul would have referred to the Jerusalem Letter. But "first" (4:13), favors the later date.

APPENDIX C. Apostle Paul

Paul, the great apostle to the Gentiles. The main Biblical source for the life of Paul is The Acts of the Apostles, with important supplemental information from the Pauline Epistles. Allusions in the epistles make it clear that many events in his checkered and stirring career are unrecorded (cf. II Cor. 11:24-28).

His Hebrew name was Saul and he is always so designated in Acts until his clash with Bar-Jesus at Paphos, where Luke writes, "But Saul, who is also called Paul" (13:9). Thereafter in Acts he is always called Paul. As a Roman citizen he doubtless bore both names from youth. His double name is implied in Luke's statement, "Saul, the one also Paul" (Saulos ho kai Paulos). Three elements of the world's life of that day, Greek culture, Roman citizenship, and Hebrew religion met in the apostle to the Gentiles. Paul was born near the beginning of the first century in the busy Graeco-Roman city of Tarsus, located at the NE corner of the Mediterranean Sea. Proud of the distinction and advantages conferred on him, by his Roman citizenship as a shield against injustice from local magistrates and to enhance the status of the Christian faith, his Gentile connections greatly aided him in bridging the chasm between the Gentile and the Jew. But of central significance was his strong Jewish heritage, being fundamental to all he was and became. He was never ashamed to acknowledge himself a Jew (Acts 21:39; 22:3), was justly proud of his Jewish background (II Cor. 11:22), and retained a deep and abiding love for his brethren according to the flesh (Rom. 9:1-2; 10:1). Becoming a Christian meant no conscious departure on his part from the religious hopes of his people as embodied in the OT Scriptures (Acts 24:14-16; 26:6-7). This racial affinity with the Jews enabled Paul with great profit to begin his missionary labors in each city in the synagogue, for there he had the best prepared audience.

Born of purest Jewish blood (Phil. 3:5), the son of a Pharisee (Acts 23:6), Saul was cradled in orthodox Judaism. At the proper age, perhaps 13, he was sent to Jerusalem and completed his studies under the famous Gamaliel (Acts 22:3; 26:4-5).

At his first appearance in Acts as "a young man" (7:58), probably at least 30 years old, he was already an acknowledged leader in Judaism. His active opposition to Christianity marked him as the natural leader of the persecution that arose upon the death of Stephen (7:58-8:3; 9:1-2). The persecutions described in 26:10-11 indicate his fanatical devotion to Judaism. He was convinced that Christians were heretics and that the honor of Jehovah demanded their extermination (26:9). He acted in undoubting unbelief (I Tim. 1:13). The spread of Christians to foreign cities only increased his fury against them, causing him to extend the scope of his activities. As the persecutor, armed with authority from the high priest, was approaching Damascus, the transforming crisis in his occurred. Repeatedly in his epistles Paul refers to it as the work of divine grace and power, transforming him and commissioning him as Christ's messenger (I Cor. 9:16-17; 15:10; Gal. 1:15-16; Eph. 3:7-9; I Tim. 1:12-16). The three accounts in Acts of the conversion are controlled by the immediate purpose of the narrator and supplement each other. Luke's own account (chap. 9) is historical, relating the event objectively, while the two accounts by Paul (chaps. 22, 26) stress those aspects appropriate to his immediate endeavor.

When the supernatural Being arresting him identified Himself as "Jesus whom thou persecutest," Saul at once saw the error of his way and surrendered instantaneously and completely. The three days of fasting in blindness were days of agonizing heartsearching and further dealing with the Lord. The ministry of Ananias of Damascus consummated the conversion experience, unfolded to Saul the divine commission, and opened the door to him to the Christian fellowship at Damascus. Later in reviewing his former life Paul clearly recognized how God had been preparing him for his future work (Gal. 1:15-16).

The new convert proclaimed the deity and Messiahship of Jesus in the Jewish synagogues of Damascus, truths that had seized his soul (9:20-22). Since the purpose of his coming was no secret, this action caused consternation among the Jews. Paul's visit to Arabia, mentioned in Galatians 1:17, seems that he felt it necessary to retire to rethink his beliefs in the light of the new revelation that had come to him. The length of the stay is not certain, but Paul came out of Arabia with the essentials of his theology fixed.

Upon returning to Damascus, his aggressive preaching forced him to flee the murderous fury of the Jews (Acts 9:23-25; Gal. 1:17; II Cor. 11:32-33). Three years after his conversion Saul returned to Jerusalem with the intention of becoming acquainted with Peter (Gal. 1:18). The Jerusalem believers regarded him with cold suspicion, but the good offices of Barnabas secured his acceptance among them (Acts 9:26-28). His bold witness to the Hellenistic Jews aroused bitter hostility and cut the visit to 15 days (Gal. 1:18). Instructed by the Lord in a vision to leave (Acts 22:17-21), he agreed to be sent home to Tarsus (Acts 9:30), where he remained in obscurity for some years. Galatians 1:21-23 implies that he did some evangelistic work there, but we have no further details. Some think that many of the events of II Corinthians 11:24-26 must be placed here.

The work of Gentile foreign missions was inaugurated by the church at Antioch under the direction of the Holy Spirit in the sending forth of "Barnabas and Saul" (13:1-3). The first missionary journey, begun apparently in the spring of A.D. 48, began with work among the Jews on Cyprus. Efforts at Paphos to gain the attention of the proconsul, Sergius Paulus, encountered the determined opposition of the sorcerer Elymas. Saul publicly exposed his diabolical character and the swift judgment that fell upon Elymas caused the amazed proconsul to "believe" (13:4-12). It was a signal victory of the Gospel.

NOTES ON GENDER ROLES
a work in progress

***Principles – not fashion trends!!!! Matthew 6:33

BEHAVIOR BEFITTING VARIOUS GENDER GROUPS

TITUS 2

1 TIMOTHY 3:15

FEMALES:

1 Peter 3:3-5 [Not extravagant, focus on inner beauty over outward beauty]

— Rebecca

— Naomi

1 Timothy 2:9,10

OLDER WOMEN:

Titus 2:3-5

HOW TO TREAT VARIOUS GROUPS

1 TIMOTHY 5:1-16

WIVES

submissive:

1 Peter 3:1-6

Genesis 3:16

HOUSEHOLD TEXTS:

Ephesians 5:22,6-9

Colossians 3:18-4:1

complementary counterpart:

Gen 2:20

Eve was Adam's "Ezer K'negdo". English translations render it "helpmate for him." K'negdo means not for him, but rather "opposite" him. The Amplified Bible gives these connotations: suitable, adapted, complementary.

virtuous wife:

Proverbs 31:10-31

HUSBANDS

how to treat the wife:

1 Peter 3:7

"Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered."

Listen/Respect

"Whatever Sarah has said to you, listen to her voice" (Genesis 21:12).

Adonai told Abraham to do what his wife wanted... listen to her and the Lord. He just may tell you she is right. She is probably really smart and able to provide insight you don't have. Why do you think she there to complement you? It shouldn't even be an issue (unless it is an issue - over Yah's ways being compromised or foolishness.) Truly consider what she says... and then make the decision. (If you consistently respect her input, often giving deference to it, and she still struggles for dominance, you have a Jezebel on your hands.)

They got skills:

Exodus 4:24-26 - Zipporah saved Moshe's life. She knew what to do.

THE HEAD:

1 Corinthians 11:1-16

Genesis 3:16

HOUSEHOLD TEXTS:

Ephesians 5:22,6-9

Colossians 3:18-4:1

BODY LIFE

1 Timothy 2:8-15

leadership is masculine (patriarchal)

1 Timothy 2:11-15

Genesis 3 (background to 1 Timothy 2:12-15)

Peculiar Acts of Prophets

Ezekiel records a strange vision
Ezekiel 1

Ezekiel instructed to depict a siege upon Jerusalem on a clay tablet:
Ezekiel 4:1-3

Ezekiel was instructed to take gear (I imagine it was a backpack of survival items) and to enact going into exile before the community. "Go into exile from your home to another place before their eyes; perhaps they will take note, even though they are a rebellious breed." Per instruction, he broke through the city wall with his hands, put his gear on his shoulders, and, in the darkness, pretended to go into exile as a demonstrative sign. I can relate -- this seems similar to direction I have received to practice base survival and prepare for adversity before my society although this is non-conforming. I believe this lifestyle effectively has been the equivalent of a demonstrative sign. (See whatami.doc). That Jehovah instructed someone in history to behave similarly is an affirmation.
Ezekiel 12:1-16

Ezekiel was instructed to ration his food by weight as in anxiety due to economic hardship before his society as a demonstrative sign. I can relate.
Ezekiel 4

Ezekiel 37
Isaiah 5:1-14a

This was confirmation that Jehovah has instructed me likewise with respect to American society and amongst its Christian community so compromised with polluted values.

Isaiah 5:11-22
Vs. 19 confirms a reality: the existence of false shepherds within God's establishment enticing to false spirituality:
"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?"
The Lord instructed him to separate from such and to "Sanctify the Lord of hosts himself; and let Him be your fear, and let Him be your dread." He was told that "many among them (the house of Israel) shall stumble, and fall, and be broken, and be snared, and be taken." He was instructed to "Bind up the testimony, seal the law among my disciples." He responded, "And I will wait upon the Lord, that He will hide His face from the House of Jacob, and I will look for Him."

Act 11:27 And in these days came prophets from Jerusalem unto Antioch.
Act 11:28 And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.
Act 11:29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:
Act 11:30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

purity

I Thessalonians 4:3,4:

For this is the will of God, your sanctification: that you should abstain from sexual immorality; that each of you should know how to possess his own vessel in sanctification and honor, not in passion of lust, like the Gentiles who do not know God;

I Corinthians 6:18

CONDUCT IN THE HOUSE OF GOD

"I write so that you may know how one ought to conduct himself in the household of God, which is the church of the Living God, the pillar and support of the truth." *1 Timothy 3:15*

DISCIPLINE

1 Corinthians 5

In vs. 6-8, Shaul uses Passover matzah as an illustration. Yeshua is called "our Passover." Therefore, we should keep the feast of our fellowship with the unleavened (sinless) bread of "sincerity and truth." In other words, we should be free of impure elements among us, for vs. 13 says, "put away from yourselves the evil person."

AUTHORITY OF CHURCH LEADERS Mt 18:18; 20:25-28; 23:8-10; Ro 12:3-8; 1 Co 9:1-15; 2 Co 1:24; 4:2; Gal 2:6; Eph 4:11-12; Php 4:2-3; 1 Th 5:12-15; Heb 13:7; 13:17; 3Jn 9-10

STOP SMOKING CRACK

Drug trafficking has corrupted society.

The word rendered sorceries in Revelation 9:21 and Revelation 18:23 is the Greek word (Strong's # 5331) pronounced Pharmekia. The word pharmacy is derived from its root. Drug use and sorcery were inextricably associated together in the culture of the new testament authors. They went hand and hand and were tied together.

In Acts 8:9, the King James renders a Greek word (Strong's # 3096) pronounced Magi'ah as sorcery

YOU CAN'T HAVE IT TWO WAYS AT THE SAME TIME

James 4:7,8

Joshua 24:14-16